

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. V. {MIND AND MATTER Publishing House,
No. 713 Sanson Street, Phila., Pa.}

PHILADELPHIA, SATURDAY, OCT. 6, M. S. 36.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.} NO. 46.

ONE STILL REMAINS.

BY T. P. NORTON.

In leafy groves when singing birds are mute,
And darkness treads the path of fair Aurora;
When dews refresh the parched cheek of earth,
And gently falls again the world's restorer—
One watchful sentinel doth linger still,
To cheer us with his plaintive "whip-poor-will."

When eyelids droop responsive to the strain,
And young ears list not to the stormy weather;
Where golden locks festoon the snow white folds,
And sleepy heads are nestled close together—
Above the cot the mother's eye remains,
To feast upon, the whole a world contains.

When trusted friends at last have proved unkind,
And Fortune deals in bitterest reverses;
Mid all our weak repinings, faults, and fears—
With all the cold world's calumny and curses,
When cruel fate has robbed of all beside—
A loving wife reunits to soothe and guide.

When life-long prayers seem wasted on the air,
And every joy is drowed in doubtful feeling;
Tried souls are wrestling with the powers of ill,
And trembling limbs are in the darkness kneeling:
Our guardian spirit kindly watches there,
And longs to bring an answer to our prayer.

When at the shore Death calls the muster roll,
To bid a trembling soul with empty quiver;
While legions of dark superstitious fears
Confront and barricade the beautiful river—
We mourn our lost one's sympathy and care—
One still remains—our Father still is there.

MIRB COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

September 28th, M. S. 36.

CHRISTOPHER GORE.
(Lebanon, Ohio.)

GOOD AFTERNOON:—I am here with a desire to be able to give my thoughts as they really come to me; but I may fail in my effort, for it seems all strange to me, to hold some one else to do the work that I ought really to have done before I made the wonderful change called death. I had some opportunities, and could have acquired knowledge of this subject, if I had been willing to lay down my prejudices and investigate it. That is why I do not feel confidence in myself, and speak slowly, and even then I doubt about being able to give my ideas clearly and sensibly to the world. I was told I could originate thoughts through this organization, and if that is other spirits' experience, it is something altogether different from mine; for the whole organization seems to be a blank, and I only operate or use the organs of speech by some wonderful arrangement, and what I am giving does not come to you in the usual channel. This may seem as wonderful to you as it does to me; and whether I am able to make myself interesting or useful is not, I think, of as much importance as my learning the truth of this wonderful philosophy—filling up a vacuum in the soul's desire—making it possible for each one to attain perfection through knowledge properly acquired. I have a desire to be recognized and understood by a large class of people. I do not mean those who possess every advantage of comfort and luxury in physical life; but the real toilers of earth who have taken a country undeveloped, and made it a nation teeming with life—full of wonderful development. Yet the toiler has never gained the power to toil on in quietude and peace. One circumstance after another seems to place them in a position to consider seriously what the future holds for them, and whether there is a possibility of a change that will make this uncertainty disappear. And, I want to give a word of encouragement to them; I see that all the forces in nature are operating to make it possible for men to know that they cannot in any way appropriate their vast accumulations, after they are done with their material forms; and when that lesson is impressed upon all men, and they learn that that power which operates through all life, holds no particular reverence for isolated individuals, but that each one's demands are equally just, and that nature leaves the impress of humanity upon all living human beings; then the laborers of earth will be able to stand in any temple, and give expression to their thoughts, and receive admiration and respect from the vast multitudes—seeing that all souls are almost alike in their aspirations, and that it is only the force of circumstances that make individuals seem different in their desires. And, I want all the world to know that I am a Spiritualist, even if it is from the force of circumstances. I have learned the truth at last. My name is Christopher Gore, Lebanon, Ohio.

LAURA SHOEMAKER.
(Athens, N. Y.)

How do you do?—I don't know how to do; but I want to say something that will get in the paper, and maybe some of my folks will get it, and know I am not dead but just like I used to be when I was at home. I was sick a good while with fever, and got lost while I had it. And they said that if I'd just talk a little bit, I'd get strong and it would satisfy me, and that I would know I had sent a letter out in the world that would likely get to some of my friends, and I thought I'd try to get strong and be happy. And my name is Laura Shoemaker, of Athens, N. Y. Ques. Is there any one there to whom you would have

your letter sent? Ans. You can send it to James Shoemaker. I was his daughter. I wasn't very big.

RICHARD PRICE.
(Kingston, N. J.)

Is it customary to say good afternoon, when you visit this kind of a meeting? [Certainly.] I have been looking around for some way to unfold my mind to the highest and best uses; but I really hesitated a while for fear this was not the right direction to move in. For it is very hard for people, after once taking up a belief that was erroneous, to satisfy themselves that there is any truth in regard to anything that appertains to a future state of existence; and my spiritual experience has been such that it does not seem possible that I have not an organization of my own to converse by, and to make inquiry in regard to the various subjects that interest me. And it is only as I hold this lady that I fully comprehend that I am no more of the earth earthly, but that I I have become a spirit able to gravitate to any particular condition that I fully desire, and concentrate my force of spirit upon. I am glad I have taken this opportunity offered me to try for myself the realities of this thing called controlling physical organizations, and operating contrary to their wills—giving our thoughts and characteristics that so the world accepts us as separate identities, or independent of the organizations we, as spirits, use. And I have come to the conclusion, though we may be blocked on every side, there is a condition that causes us to act independent of the obstacles that surround us. I would like to talk longer, but the noise outside gives me thoughts that I would not here give to the world; and perhaps I had better stop for fear I might make some mistake under those conditions. My name is Richard Price, Kingston, N. J.

[The spirit referred to the noise of wagons passing over the rough pavements.—Ed.]

MARIA HENRY.
(Lancaster, Pa.)

This is not going to sleep in the arms of Jesus, is it? [No.] Well, that is what I was told I would do if I had faith as big as a grain of mustard seed; but I guess I could not have had that much faith. So I have been let go adrift until I come to a place where they say I will learn to see things as they are, and not as people say they are. And I would like you to tell folks that they don't die like people say they do; but they continue on pretty much as they were when they had bodies to live in. It isn't the faith people have, but what their intentions were that makes either their happiness or unhappiness; and I wish now I had spent my time a little different, and in trying to make other people happy, instead of in trying to have faith in something that would make me happy without taking every one in the same place, because they couldn't see just in the same direction I was told to look. I don't want to come down very hard on religion, but it has made all the selfishness there is in the world, because it is entirely artificial, and anything that is not natural fails in accomplishing anything that is permanently good. I was one of that class of persons, who, after talking a little while, would allow my feelings to so overcome me, that I could not talk at all. [The spirit here manifested much emotion and was assured she was doing very well.] We have all had good help in coming here, and when we get under way can really do better than our former selves. I'd like to bid that lady good bye, for she has not made the mistake I have done. [This was said of a lady of liberal views who was present.] My name is Maria Henry, of Lancaster, Pa.

GEORGE BEANS.
(Buckingham, Pa.)

Will you allow me to make a few statements in regard to myself. I suppose many people would shrink from any one whom they knew had taken his or her own life; and it does seem dreadful to contemplate the condition of mind a person will get into to do such a terrible thing. But I really believe that no one deliberately commits such an act; or, at least, without being under the effects of some stimulant, or wrought up by some terrible excitement, which, for the time being, destroys their responsibility for what they do. As I passed into spirit life before the body I am using was born, not knowing anything about Spiritualism, I have in a measure outgrown the real difficulties of my own rash act. By coming here, I feel I will not bring injury to any one, but benefit to some whom I may come in contact with, as my experience may be of some use to some people who are laboring under difficulties. I will say I committed some errors in my youth that were the means, not only of making me unhappy, but many others also; and all I did afterwards was to blot out unpleasant memories. But nothing ever so beclouded my mind, that I could not remember. Many people would laugh at a person's folly in committing one error, and then rush on and commit many more apparently worse, for the sake of forgetting the first one. But I had large conscientiousness, and my first error was a fiend that drove me to the rash act of taking my own life. It has only been within a few days that I have had the power to control this organization, and this opportunity was brought about by spirits who arranged the coming and going of an individ-

ual, to and from this house, which enabled me to come. I ask all people to pause and reflect, if possible, before they destroy themselves through any of their mistakes; and to allow their mistakes to be instructions, enabling them to overcome their defects instead of causing misery for themselves in the future. I hope I have made myself intelligible in my statements. In leaving my form I was in a condition that affects my communication. In coming again I could do better as to clearness of statement. My name is George Beans, Buckingham, Pa.

JOHN PONSBY.
(Washington, D. C.)

At the foundation of this government, there seemed to be one inconsistent element which forced its way into a constitution that was to give liberty to men. That element was African slavery, or the holding of human beings as part of a man's property. While in my material form, I looked upon this as a great error, and thought that sooner or later, it would be the cause of great trouble. In that one conclusion I was correct. But as men are allowed to learn wisdom by experience, I changed my views somewhat in regard to that, and came to consider African slavery instead of a curse to the African, that it was in reality a blessing. Now let me tell you the reason why. In Africa they would have been greater slaves—subjected to greater indignities—without the possibility of gaining redress for their wrongs; and in some parts of Africa when one of the nobility dies, hundreds are slaughtered to appease a power that had laid low one of the select. And now I will come to the United States, and see what the magnetic power of intellect has produced. It has given the African more intelligence and greater opportunities to acquire happiness than ever was possible in their own country and climate. And now I will speak in regard to other things. These people have been given liberty in a certain sense, without a sufficient amount of experience to govern themselves or their interests. In view of this condition of things, there is a question I would ask. Are the mothers of white men to be controlled by a class of people that are not qualified to govern themselves? Are they not to have a word to say? Are they to sit out of sight and out of hearing, and yet mould a government perfectly under such conditions? Now I will come to those who administer the government of the country, and ask them whether these newly emancipated people have sense enough to know what is its needs? I ask them if this course is continued if they expect it will ever give universal liberty to humanity? Where are our mothers? Where are our daughters? Where are our sisters? Why have they been so long neglected? Why have they not been allowed a voice in shaping their own destinies? What are men but a conglomeration of inconsistencies, unable to see the star that will light this country to its own glory? Men! trample your selfishness under foot and allow liberty to all. This is the appeal of John Ponsby, of Washington City, D. C.

[We would say that when women show that they value the rights of enfranchised citizenship by demanding that right, we would like to see the cravens who would deny it to them. It is the general indifference among them to their personal degradation, that makes it questionable whether they would use the privilege at all, or if so, whether more wisely than the enfranchised male African. White men by hundreds of thousands, sell their citizenship for a few paltry dollars, while other hundreds of thousands do the same for place and power. The privilege is held too cheap at best, and any policy that will enhance its value is greatly needed. How can this be done? is the great problem of the hour. We are in favor of disfranchising every one who contemns or misuses the elective franchise; and in favor of any measure that will give all an opportunity to enjoy that highest right of freemen, whether male or female, black or white.—Ed.]

HARRIET FAY.
(Indianapolis, Ind.)

I am very glad to have this opportunity, for it will be the means of making my doubts disappear, and give me strength to battle for the rights of all, and that seems to be something that very few people think of. The surroundings of individuals seem to create a condition for them to battle for themselves; and if they are not pretty wide awake and sensitive in regard to these matters, they are made to feel the need of some of the necessities of life. I would like to be able to make a rule for people to live by, so there would be no necessity for them to be thinking all the time how to do to acquire a subsistence. People would then work with a greater will, and really enjoy their labors, if it was not for the compulsion of necessity which saps them of their true vigor. But as I am only one individuality, and I have not ascended the acclivity of thought far enough to know how to make correct arrangements, I will only be able to give all my magnetic force in the direction of justice. Whenever opportunity offers I will do some actual labor in that direction; and I hope it will not be long until I see

such an opportunity. I am not able to remain with you any longer. I will give you my name and retire. Harriet Fay, of Indianapolis, Indiana.

MARY MONROE.
(Portland, Maine.)

You'll let me out of this place, won't you? [Certainly.] Because I am not crazy. It is all a mistake to lock me up, for I will not hurt anybody. I can't do as other people do, because I don't feel like doing as they do; and if I see things that other people don't see, and hear things that other people don't hear, and say things that other people do not understand, it is not evidence of my insanity. But it is proof that I have better sight, better hearing, and a peculiar way of expressing thought, although it may not originate in my own brain. Stone walls and locked doors cannot becloud the vision, nor dull the hearing, nor stop the flow of thought, and for denying the truth of false education, or taking a different view of what the future was like, must one be confined within stone walls and locked doors, shut out from all home ties and home sympathies—to be treated with indifference by hirelings—without pleasant associations? How is the mind, even if it is unbalanced, to gain its equilibrium? The tragedies that are being enacted in such institutions are only the effects of the ignorance and bigotry of minds that hold on to some old ecclesiastical power. Freedom! Freedom! is a word that has been rung into the ears of childhood, into the ears of early manhood, and into the ears of all ages and all classes! Where is it to be found? What is it? Is it only something to listen to—to please the ear? or does it bear a greater significance? My senses taught me that it did. Yet every effort that I made in that direction brought me nothing but trouble and distress. I have soared over one continent after another searching for one little spot where I could be free. I have not found one, for the chains of tyranny seem to encircle the earth, and to hold each child of misery in its folds; and I am here to find that great boon called freedom. Here each link of that chain seems crumbling into dust, and my soul has gained that which it craved—the liberty to think—the privilege of being free! Great God, this is bliss! This is freedom! qualified from a fountain that will never fail. Drink deep and live long—for a glorious future presents itself to my view, and the bells ring out with a glorious chime, "Men are free!" The misery of the past has brought this great good to your hands; and all earth's children are brothers and sisters in interest. Self is forgotten in the flood of light that pervades each soul. Friends! thank you for giving me this great boon. In some lonely hour I will return to you, bringing you fruits from every clime, and fragments of rock from every nation to build your temple with, and to erect a platform broad enough and long enough for all mankind. My name I suppose you need. It is Mary Monroe, of Portland, Maine.

[In conversation, after her communication was ended, this spirit said she then realized that she was a medium, and being herself very liberal in her views, that she had been controlled by spirits who uttered sentiments that were hostile to the views of her friends, and that on that account she had been judged insane and had been deprived of her liberty (as we understood her) until her spirit was released. Oh! that we had many such mediums now. But, how sad it was that this spirit could find no release from the tyranny that had caused her that life of suffering until she could find one spot on all the earth where she could drink of freedom's living waters. Our heart swelled to overflowing with emotional sympathy, as those eloquent words burst from the spirit inspired lips of the medium. Such testimony from spirit sources as to the good that is being done through our special circle, is our ample vindication against the aspersion of those who would destroy us and our paper, and our work, if it were possible. God bless these spirits!—God bless the medium. They work for humanity as do we.—Editor.]

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and five two-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sanson Street, Philadelphia, (MIND AND MATTER.)

Leo IV. Sends Thanks.

BROOKLYN, Sept. 29, 1883.

Col. J. M. Roberts—Dear Sir:

This 2 o'clock P. M., Capt. J. David, chairman of the Spiritual Conference of Everett Hall, called in Mr. Miller's office and had a sitting with me for independent spirit writing. The method is as follows: Taking a piece of clean paper from a pad, the sifter holds one end between the thumb and forefinger of the left hand, while the medium holds the other end between the thumb and forefinger of the right hand, (the paper having been carefully examined by the sifter to see there are no marks or writing upon it). After holding it in this manner for about five minutes, for magnetizing purposes, the paper is then folded up so that it will measure about half an inch one way by about two inches the other; then the paper so folded is held between the thumb and forefinger of the right hand by the sifter, while the sifter holds the other folded end between the thumb and forefinger of the left hand. After so holding for five minutes or more, the folded paper is then endorsed by the sifter to prevent duplication and assure the sifter that it is the identical paper he or she has put in the box. Then the sifter takes the paper and puts it in a box with a piece of lead pencil, and in a few minutes a spirit appears, remains about ten minutes, and then disappears. The sifter then goes to the box, opens it and takes out the paper and finds super-mortal or spirit writing upon it, in the same hand-writing the spirit used when in earth life, with a *fac simile* of signature, etc.

Capt. David was the sifter in this instance, and Mr. Miller and Miss Williamson the witnesses. Capt. David held the box, in this instance, with me. In a few minutes sharp rapping was heard on the box, and both Capt. David and myself felt a strong influence, and I told him to open the box and take the paper, which he did, and in which was a communication to yourself from the Catholic spirit who made the address just published in your paper. I enclose it herewith, with Capt. David's ante-endorsement. There are very many independent spirit communications made through me, or rather independent of me. I have it also at my public circles in the presence of thirty or forty people, and I wish you could come here and sit with me.

Very truly yours,

GEO. COLE, M. D.

DEAR BROTHER ROBERTS:—I am here furnished with an opportunity of thanking you personally, and with my own spirit hand express, by this independent spirit writing, to you, my fearless brother, the many obligations your courtesy has placed me as returning spirit under, by the publication of my address, and your friendly comments thereon. I take great pleasure in stating that your honest and straightforward course, has procured you many friends in spirit life, and among the most advanced and powerful, and though we differ widely in our views. I esteem and honor you, and if I am permitted will continue my addresses in the columns of your valuable journal, as there is none other sufficiently uncontaminated with vacillating cowardice and treachery, except your own, Brothers Miller and Colby and your own journal serves my purpose better than all.

Your friend,
LEO IV., Pope, Rome.

Mr. Cole has asked us to confirm his statement in reference to the communication addressed to you, through the process of independent writing, (in a box). I have read Mr. Cole's statement, and it is wholly correct. Independent writing in Mr. Cole's presence is a daily and hourly occurrence.

CHAS. R. MILLER,
SARA WILLIAMSON.

[We will give this spirit a full hearing, reserving to ourselves the duty of commenting upon and criticising whatever he may present for the consideration of our readers.—Ed.]

EDITORIAL BRIEFS.

J. WILLIAM FLETCHER lectures at the Columbia Conservatory of Music Sunday. Subject, "Beecherism and Spiritualism." Evening, "Joan of Arc," followed by tests.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

MRS. M. E. WILLIAMS, materializing medium, at 402 West 34th St., New York City; has changed the time of holding her seances. For particulars see advertisement in another column.

MRS. CARRIE TRYON, the well known trance medium, has changed her residence to 355 Cumberland street, Brooklyn, N. Y., where she continues to exercise her remarkable powers.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

We would call the especial attention of all persons who are interested in a knowledge of the origin of the so-called Christian religion, to the communications through the mediumship of Alfred James, published weekly in MIND AND MATTER.

We would invite especial attention to our call for a meeting of those desirous of interesting themselves in organization, as per editorial on the 4th page of this issue of MIND AND MATTER. The call is made for Thursday evening, October 11th, at 8 o'clock P. M., at the Seance Room, 713 Sansom Street, Philadelphia, Pa.

MR. HOWELL, inspirational trance speaker, is in the city, and contemplates securing the Hall, cor. of Broad and Columbia avenue, for the purpose of permanently locating for the winter, and giving a series of independent lectures. We very cordially commend Mr. Howell, as qualified to convey the thoughts of some of the ablest spirit teachers we have ever listened to. See the *Public Ledger* of this date for particulars.

The Cleveland Association of Spiritualists and Free Thinkers, meet every Sunday at 10.45 A. M. and 7.45 P. M., at Weisgerber's Hall, Prospect and Brownell Streets, commencing Sunday October 7. Seats free, all are welcome. All the Spiritualist papers are on sale at these meetings. Rev. Moses Hull speaks during October. G. C. Schofield, Sec.

WM. BAKER FANESTOCK, M. D., informs us that it is his intention to leave Walhalla, S. C., the 15th of October, and return by way of Cincinnati; and as he may not reach Lancaster, Pa., much before the 1st of January, he desires to say that his small work, "Statuolence and its Uses," will not be sent to any person until after he reaches home, when the offer will be renewed.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

DR. J. H. RUDEBES wishes to inform his numerous friends and patients that he has opened an office and store at 803 Buttonwood street, Philadelphia, where he will heal the sick by the laying on of hands; also, that all of his celebrated family medicines are for sale, wholesale and retail. The Doctor also keeps constantly on hand MIND AND MATTER, also all Spiritual books and papers, as well as the Liberal literature of the day.

We are pleased to learn of the increasing power of Mrs. Morrison and her band, in healing the sick; and have a large number of testimonials with regard to the efficacy of the treatment by spirit diagnosis and prepared remedies, as now carried on by H. B. Wilcox, Boston, Mass., under the direction of Mrs. Morrison, as while she was in the form, the only difference being an increase of power. Mrs. Morrison has sent us word from her spirit home, that she is very much interested in the work that MIND AND MATTER is engaged in, and has promised us that she will soon favor us with a communication, which we shall be pleased to receive. Any information regarding the treatment of patients or remedies, can be had by addressing H. B. Wilcox, Box 2519, Boston P. O.

A Card of Explanation and Appeal.

To the Patrons and Readers of Mind and Matter:

We desire to direct your attention to a notice we had in this widely circulated paper some time ago, of a remarkable forthcoming book, to be entitled "Travels and Scenes in Foreign Lands," by the late Alexander Smythe, author of the life of Jesus of Nazareth, which met with so rapid a sale a few years ago.

It was the privilege of the undersigned to be in correspondence with the author a few years previous to his passing away, who informed us of his misfortune in not being peculiarly remunerated for his labor in the production of that work, the reasons for which we feel it our duty to give to the public.

The author of the work above named was unknown as an author, and limited in worldly means; but being desirous to have his work published to the world, he sought a publishing house in the city of Chicago, the proprietor of which, S. S. Jones, agreed to publish his mediumistic production in book form on his own responsibility, contracting to give the author a per centage of the sale of the books. In the meantime Mr. Smythe, the author, had his work stereotyped, costing him several hundred dollars. Two editions were published, of a thousand copies each, and readily sold at about two dollars per copy, when the well known historic fire occurred in that city, destroying the materials of that publishing house, including the stereotype plates of the author.

We will here inform the numerous readers of this valuable and widely circulated weekly paper, and we do it on our own responsibility and challenge a refutation, that S. S. Jones, a professed Spiritualist, failed to remunerate the author of that invaluable production that has so startled the world. This, friendly reader, and the misfortune just alluded to, rendered Alexander Smythe much poorer, with a mortgage hanging over his little cottage home, which ere this has been swept from him.

Since his passing away, Mrs. Smythe, his late wife, has solicited me repeatedly to publish her late husband's second work, as set forth at the head of this card. Entertaining a deep interest in his continued production, as he sent us a preface and of the astounding narrative, we consented, though advanced in life and in feeble health. We commenced to rewrite and revise the work, occupying several months of assiduous labor, and it is now ready for the press.

Now, dear readers, we have given a brief statement of the matter. So far as the merits of the prospective forthcoming book is concerned, we feel our pen is inadequate to portray the work further than what we have already said in our prospectus. The work will have to be read to be appreciated. For the information of those who may not have seen our circular or notice in MIND AND MATTER, we will say, the descriptive powers of this late rarely gifted author of scenes presented to his mental vision, has no parallel in the annals of the published history of the world, and will eclipse any book ever given to the public; and cannot fail to be highly appreciated by those who are truly of the Spiritualistic philosophy; and we are bold to say that none such who will read the first scene but will be so captivated that they will devour each succeeding scene, mentally, as a hungry man his dinner, and will hold on to the feast as a dog to his bone of meat.

The revised work is now ready for the press. The book will comprise from four to five hundred pages. The mechanical execution will be in the most modern style—one price—two dollars. The number of copies will be equal in demand, in orders for the book, to guarantee the cost of publishing. Therefore, wherever this card and appeal comes, we respectfully solicit your name and ad-

dress, plainly written on a postal card, and the book, when completed, will be mailed to you post paid, anywhere in the United States, at the price; when instructions will accompany the book how to remit. We are yet in want of more orders before the work goes into the printer's hands. Please send your orders at as early a day as practicable. Address,

JOHN MACANEY WASSON, Publisher,
Richmond, Indiana.

A Word to J. Tinney.

FRIEND TINNEY:—In your article of Sept. 15th, you do not even attempt to disprove anything heretofore advanced by me, but indulge in sarcasm rather than argument, I care not to reply to any personal matter whatever, but the facts involved in the premises are so little understood that the public require further schooling.

You are welcome to all deductions, real and imaginary, that you can derive from the use of your calipers and if you can measure the value of a diamond by that method, I shall lay no obstructions in your path, but after fitting the instrument to your "wind bag" I just wish to give it one scratch with the diamond and then show how the calipers will fit.

But, sir, from first to last I have never called in question a single fact presented by you, or that Tinney and Thompson are outgrowths of lower orders of being. It is not the facts pertaining to the change as everywhere transpiring in nature that I am combatting, but the perversion of organic law by which all change is produced.

In closing your article of Sept. 15th, you say, "Now suppose the two conditions in which every thing that exists are interchanging instead of distinctive entities, would not that bridge the chasm that has divided mankind into contending sects and factions."

I answer no, to all intents and purposes no!

Why? Because it is not true. All contention accrues from ignorance and selfishness, and the more ignorance the more contention. Even Bundyism would die in an hour if we could exterminate ignorance from the minds of the people in so short a time. Once more let me explain that the changes that are taking place everywhere in nature are produced by combination and a union of forces and constituent elements, and not by the conversion of one thing into another, and vice versa. The rose and the aroma of the rose are two conditions of the same thing, so are iron as a ponderable body and iron in vapor floating in the atmosphere unperceived by human sense.

Iron in solution may be combined with fibrine, and these contribute to the growth and development of the rose, but the two are convertible never.

Your phrenologist may measure and weigh the brains of men and women, but their mental training and practical knowledge can never be measured by such unwieldy instruments as are employed in mechanics. Your platform scales and calipers have their uses, but the diamond pointed pen, guided by intelligence, makes its clear cut that is destined to extend into the future far beyond the scope of mechanical measurement and bidding defiance to all unfounded theories and perversions of law.

Calipers, indeed, measure one's skull, what then? Do you not know that memory expands hour by hour to receive the life-history of every occurrence? Do you not know that a mind of intelligence is as vast in its scope as the universe, that its present acquirements simply fit it for a new voyage of exploration into the illimitable sea of knowledge?

A low temperature is simply the absence of heat, darkness of light, ignorance the absence of substance. Empty a vessel of its contents and it becomes void, but if you fill it with worthless trash, it will reject all that is valuable, beautiful and good. Why? Because such is the edict of law. To be a mortal to-day and a spirit tomorrow, is by law a new condition of the same entity; but to be ignorant to-day and wise to-morrow is quite another thing requiring unfoldment and the abandonment of the false and the grasping of the true. But we cannot be a man to-day and a woman to-morrow, not because I so declare it, but the law of unfoldment, of evolution, builds each superstructure in conformity with foundations previously laid; from that law there is no appeal.

St. Albans, Vt.

CHARLES THOMPSON.

A Card.

Owing to the aggravated nature of the bodily affliction that, in past years, has incapacitated me from the exercise of my medial gifts; and again necessitated another surgical treatment, which, in all probability may unfit me for any work, and unavoidably entailing considerable expense, and desiring in the meantime to dispose of the 2d edition of my book, entitled, "A Treatise on Spirit Mediumship," with explicit rules for self-development, which has heretofore sold for \$1.00, will from this date be mailed to any post office address on receipt of 30 cents. To those who desire to perfect their medial gifts and desiring explicit instructions as to self-development should avail themselves of the opportunity to obtain a copy of this work at a mere trifle, and at the same time materially assist a medium who has faithfully done so much to advance the cause of Spiritualism in America and England.

Fraternally,
Vineland, Oct. 1, 1883.J. NELSON HOLMES.
Box 678.

Announcement.

Dr. Galen, the leading spirit of Mrs. C. M. Morrison's medical band, desires me to announce that several eminent physicians and chemists in spirit life have lately become members of the band, and will now devote their time to the definite object of restoring to health the sick and afflicted.

While spirit bands for other places are being organized, this is to aid the grand spiritual movement of the age in the distinctive phase of healing.

The success which has attended the efforts of this medical band of spirits fully establishes their claim to public recognition. Within the past ten years they have given nearly ten thousand correct diagnoses of disease, simply by means of a lock of the patient's hair, and the many cures of chronic and complicated diseases effected by their treatment, not only attest their superior medical skill and knowledge, but demonstrates the truth of spirit agency in the removal of disease.

H. B. WILCOX.
Box 2519, Boston, Mass.

Jesse Shepard's Work in Philadelphia.—A Brilliant Mediumistic Success.

The seances of this famous medium have steadily increased in power, since his work began in Philadelphia. Those who attended Mr. Shepard's first circles held in this city, thought it impossible that spirit power could very far surpass the musical manifestations which occurred on those occasions, but during the past month, the developments have been absolutely unparalleled in the experiences of the most critical and cultured skeptics and believers.

At every seance new and startling features of spirit power have fascinated and spell-bound the listeners. It has been remarked that those who attend Mr. Shepard's circles with some regularity, agree that his seances grow upon one, and after hearing the different singers and performers several times, a greater and more appreciative interest is taken in both the spirits and the medium.

The principal features of the seances held during the past two weeks have been the magnificent vocalization of Malibran, and the first effort of the great Russian cantatrice, Madame Bosio. The vocal performance of this grand spirit child of music cannot be described. It must be heard to be appreciated. Grand, sweeter music never fell on human ears. The singing of Malibran, Sontag, Persiani, and Piccolomini, has been of the highest order in their respective fields of musical effort. But Bosio, to our ear, bore away the palm in the entrancing effect of her voice and the beauty of her selection. We do not wonder that the Russians so adore her memory.

A new attraction also is the lyrical performance of Kate Hays in her exquisitely executed repertoire of "Within a mile of Elinborough," "Last Rose of Summer," and Annie Laurie.

Mr. Shepard contemplates leaving Philadelphia very shortly, and those who have not heard him will do well to avail themselves of the opportunity while they have the chance.

In Memoriam.

PASSED TO SPIRIT LIFE.—Mrs. M. N. Overton, of Arkadelphia, Arkansas, on September 13, 1883, in her 73d year. Mrs. Overton, leaves a husband with whom she passed fifty years of her life in peace and happiness. Six of her children have passed to spirit life before her, and with whom she had spent many pleasant hours around the family circle. Mrs. Overton was formerly a member of the Christian church, but the last few years of her life were spent in the full enjoyment of the Spiritual philosophy, and she passed away with a full knowledge of the joys that awaited her, in meeting her loved ones that had preceded her. We extend our sympathy to our brother in his earthly bereavement, but know that she is not separated from him, only in earthly form.

A Letter to the Point.

CHAMPLIN, Minn., Sept. 24, 1883.

Editor of Mind and Matter:

DEAR SIR:—In your last paper appears a message from John Brown, the Scotch linguist, in which he says one of his principal works is a Self-Interpreting Bible; but in the account of him which you produce from a cyclopædia, no mention is made of this, which, it would seem, he considered his greatest production. In a biographical dictionary in my possession, I find a record of this man and his works which supplies that missing link. It is as follows:

"BROWN, John, many years professor of divinity among the burgher seceders of Scotland, was born at the village of Kerpo, in Perthshire, 1722, and died at Haddington, June 19, 1788; having published several works of high repute in the religious world; particularly a 'Self-Interpreting Bible,' 2 vols. 4to.; a 'Dictionary of the Bible,' and a 'Body of Divinity.'"

This may be important; it is at your disposal. In the same number are some pertinent words regarding Materialism, from your correspondent, Eliza C. Gates. I am a reader of both sides, and have been in favor of Spiritualists and Materialists work together for a common object; but I have come to have grave doubts of the practicability of such united effort. The two beliefs are as far apart as the heaven and hell of orthodoxy, and so must they ever remain. To the Materialist spirit existence and return is moonshine. To the Spiritualist, it is demonstrated truth, and the grandest fact of the nineteenth century. Holding tenacious to such conflicting opinions on a subject so momentous as the destiny of the race, I question the wisdom of attempting to work in double harness together.

The one-world-at-a-time idea is a fallacy too glaring to claim the serious thought of a sane mind. As a matter of fact, who is so faithful to all the varied requirements of the present as one whose life is being made happier and purer through daily communication with the loved and purified in the world beyond? Let the demand still be made for the largest liberty of thought, but that does not necessitate or imply close intimacy and association with persons of widely dissimilar views. And while to the masses, in the heart-weary world, the question what is to become of them at death is an unsolved problem, let us remember there are better uses for our money than spending it in the erection or support of any structure that will have to fall before the onward march of truth, whether that structure be Christianity or Materialism.

Ever for the good and the true,

ABNIE J. SPALDING.

A loving act does more good than a fiery exhortation. What mankind needs is not more talkers, but more good Samaritans.

A weapon is anything that can serve to wound; and sentiments are perhaps the most cruel weapons man can employ to wound his fellow-man.

One of the greatest blessings you can enjoy is a tender, honest and enlightened conscience.

[Continued from the Eighth Page.]

one of those who deserted Apollonius for fear of the edict of Nero. It is certain that Apollonius was imprisoned at Rome, about the same time it is alleged St. Paul was. Now, if Apollonius was not the alleged apostle Paul and Damis the alleged Demas, how comes it that there is such positive historical mention of Apollonius and Damis, and none whatever of St. Paul and Demas? Besides it was natural that Apollonius in a Roman prison should deplore the desertion of Damis, who had theretofore been so faithful to him, and who had been his constant companion and most intimate friend, during all their wanderings after their meeting at Ninevah, about A. D. 46. The letters to the Colossians, to Timothy and Philemon are certainly the epistles of Apollonius, and as the other Pauline epistles are almost certainly from the same person, they are his without reasonable doubt. We would be glad to see the Augian Codex, for we feel confident, as the spirit states, that it contains the clear and positive proof that Apollonius was the author of the Pauline epistles, as the spirit of Maimonides testifies so understandingly.

The spirit further tells us that the Alexandrian Codex was well known and read among the Moors of his time, and was believed by many of them. If this was the fact, as we have no doubt it was, it only shows that it was regarded by the Arabian Moors, as an Eastern and not a Judean production. Thus do the facts accumulate, all pointing to the Apollonian origin of the "Holy Scriptures," as they are called. But we must here rest for the present. Words, however, fail to express the astonishment we feel at these spirit revelations of long concealed and important historical facts.

August 10th, M. S. 36.

PROCOPIUS.

(The Greek Secretary of Belisarius.)

I GREET YOU, SIR:—My name when on earth was Procopius. I was the Greek secretary of Belisarius. The principal period of my life was, from A. D. 534 to 565. I wrote a history of the Emperor Justinian, and this is the only part of my writings that has not been concealed or destroyed. But I also wrote on many religious topics. I was a follower of the Emperor Julian, that is I was a Pythagorean or Platonist, those two systems of philosophy being nearly the same. I did not feel inclined to embrace either of the other religions of my time. There were none that seemed so sensible as the writings of Pythagoras and Plato. I think the Eclectics by their amalgamation of religious and philosophical doctrines, ruined the beauty of the text of Plato. I had no sympathy with either of the parties in the contention that was carried on by Eusebius Pamphilus and others of the disputants of that and subsequent times. The Krishna of India which had been worshipped before the time of Eusebius, was a black man, and it was Eusebius who changed him into a Jew instead of a Hindoo. He thought that more followers could be obtained for a white Christ than for a Hindoo one. But prior to that time, in all the temples erected for the worship of Krishna, he was represented as a Hindoo.

The words put into the mouth of Julian in relation to defying the Judean Saviour, in his dying hour, are not true in any sense whatever. He defied all the gods. He was in fact a Deist or believer in one overruling power, or God. But in my time gods were not looked upon as spirits. The god idea meant something great—immeasurable; something that mortals could not comprehend, and with whom only spirits could converse with. I knew that mortals could converse with spirits. I conversed with them myself, when in the mortal form; and I was told many things by them that were both true and false, as I have found as a spirit. But it is due that I should say this for many spirits; they do not lie wilfully—they know no better. When I lived everything relating to religion was in a fearfully chaotic state, and many spirits were as much confused as mortals, especially in relation to such matters.

[We find the following account of Procopius in Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Procopius, one of the most eminent Byzantine historians, was a native of Caesarea in Palestine, where he was born, at the beginning of the sixth century of the Christian era. He went to Constantinople when still a young man, and there obtained so much distinction as an advocate and professor of eloquence, that he attracted the attention of Belisarius, who appointed him, in A. D. 527, his *Ypographicus*, or Secretary. In this quality Procopius accompanied the great hero on his different wars in Asia, Africa, and Italy, being frequently employed in state business of importance, or in conducting military expeditions. In the Gothic war we find him entrusted with the commissariat department, and at the head of the Byzantine navy, a post of vital importance for the success of the campaign. Procopius returned with Belisarius to Constantinople a little before 542. His eminent talents and corresponding merits were appreciated by the Emperor Justinian, who conferred upon him the title of *illustis*, made him a senator, and in 562 created him prefect of Constantinople. Procopius died a little before, or a little after the death of Justinian, that is about A. D. 565, at the age of sixty and upwards, probably nearer to seventy. Of this great historian, Gibbon says, with much truth, that according to the vicissitudes of courage or servitude, or favor or disgrace, he successively composed the history, the panegyric, and the satire of his own times. It is, however, still doubtful whether Procopius actually was the author of that collection of that satire and scandal which is attributed to him, under the title of 'Historia Arcana' or 'Anecdotes.' We shall speak of it after first mentioning two other points of doubt regarding our author, the solution of which has occupied the mind and pen of eminent scholars. First, it has been questioned whether he was a Christian or a Pagan. Space, however, will not allow us to give even the shortest account of the different opinions that have been, or are still prevalent on that subject, and we consequently merely mention that Eichel and

La Mothe de Vayer, both quoted below, declared him to be a Pagan; Gerard Vossius, Fabricius, Harles, and others, thought that he was a Christian. Indeed, Procopius frequently speaks of faith, either Christian or Pagan, in a manner inconsistent with his own words, so as fully to justify doubts respecting his creed. Assemanni and Cave take a middle course. The latter thinks that he was neither Christian nor Pagan entirely, but being somewhat of a skeptical turn of mind (or perhaps we ought to say, extremely liberal and excessively tolerant in religious matters), he used to despise the superstitions of the Pagans in his conversations with Christians, and would admit, when in company with Pagans, that there was also truth without the sphere of Christianity. We may add that Justinian, who was a bigoted Christian, whether in orthodox or heterodox, would probably not have permitted a Pagan to discharge the functions of senator or prefect of Constantinople. The other doubtful point alluded to above is of a very strange description. For, since Procopius has given a most graphic description of the plague which devastated Constantinople in 543, rendering his narrative still more lucid and scientifically descriptive, by entering into medical details concerning the symptoms of the disease, &c., it has been thought by some that he was a professional medical man. He thus figures as a physician in several French medical dictionaries. But this is going too far. Procopius betrays in all his works a vast deal of miscellaneous knowledge, and while describing the plague, probably derived some additional information from medical friends, which, however, no more makes him a physician, than his work on the buildings of Justinian constitutes him a professional architect.

"As an historian, Procopius deserves great praise. Many of his contemporaries, as well as writers who lived a short time after him, speak of him with unreserved esteem. His style is good, formed upon classic models, often elegant, and generally plastic and full of vigor. The general impression of his writings is that of a man who has thought much and seen much, from a position at the highest quarters of information. Procopius is the principal historian for the eventful reign of Justinian."

Such is the account of the man whose spirit purported to give the foregoing communication. As the testimony of this spirit is in several respects most valuable, we will add some further comments upon his literary attitude in respect to religion. We cite what is said of Procopius in McClintock and Strong's Cyclopaedia:

"As a historian Procopius took Herodotus as his pattern, and even remembers his master's fatalism in the material conception of history. Procopius assumes the role of a septic, and as such regards himself as above all positive religion and dogmatic disputes. On account of the cold, unsympathetic manner in which he writes of Christianity, some have not believed him a Christian, but a deist, Jew, or even a heathen. He was, however, at least in outward confession, a Christian, as appears from his second work, *Peri Ktesionon*, *De Edificiis*, which contains a history of all the churches, convents, and other public buildings reared under Justinian at the public expense in the Roman empire. Another of his writings, entitled *Anecdotes*, or Secret History, in thirty chapters, is a sort of compliment to the books *De Bellis*. Justinian and Theodora are here painted in the darkest colors. Procopius says that he wrote it because in his first work he could not, through fear of torture and death, speak of living persons as they deserved. Some grossly obscene passages concerning Theodora, who was evidently a very bad woman, have been expunged in most editions. There seems little doubt that Procopius was the author of the work."

As Justinian is regarded as one of the great lights of the early Christian ages, it may not be amiss, in this connection to know who the Theodora was, whom he chose as his associate in the government of the Roman Empire. It will serve to show the just grounds Procopius had for exposing the corruption that reigned at the court of Justinian. This is all the more required, because English Christian writers have made such efforts to conceal these evidences of the monstrous nature of a Christian religion that would tolerate such moral turpitude. We translate from the French, of La Lalle, in the *Biographie Universelle*:

"Theodora, Empress of the East, wife of Justinian, was celebrated at once for her deportment, the lowness of her origin, her ambition, her intrigues, her beauty, and for the force of character that she displayed on some occasions. Her mother, a courtesan of the lowest stage, placed her in a theatre, with her elder sister. Unpossessed of talents or education, Theodora only succeeded in low comedy; but she became distinguished among the prostitutes, by force of immorality. Applauded in public by the vilest populace, she soon excited general contempt. A certain Ecobolus took her to Egypt. Driven from town to town by the magistrates, who saw with indignation her corruption of youth, she returned to Constantinople, when Justinian allowed himself to be seduced by her attractions and the vivacity of her wit. He at first made her his mistress under the reign of Justin, lavished riches upon her, which she immediately dissipated, and soon announced his intention of marrying her. (At that time Justinian was invested with the governing power). The empress Euphemia, aunt of Justinian, and Vigilance, his mother, opposed this dishonoring marriage; but, after the death of those two princesses, Justinian wrung consent from the aged emperor, who even revoked the Roman laws, in virtue of which the principal officers of the empire were not permitted to marry theatrical actresses. Theodora was crowned with Justinian in A. D. 527; and the death of Justin, which took place shortly after, left him free, as his will, to dispose of the sovereign authority, which the blindness and weakness of the emperor did not allow him to contest. All bowed before Theodora. Ambition, politics, even religion served as pretexts for the exercise of her revenge; for she sometimes affected a great zeal for the orthodox religion as she did for the interests of the empire, and with the spoils of her victims she caused churches or other public monuments to be constructed. It was thus that she, to confiscate his wealth, consented to the death of Zeno, governor of Egypt, and nephew of Anthemius, who had been emperor of the East. At the same time Theodora displayed as much energy as

presence of mind, in the terrible seditions which, in 532, so nearly caused Justinian to lose her. This prince, alarmed at the progress of the factions and the tumult that prevailed in Constantinople, thought of flight. Theodora reanimated his courage by the proudest and most noble appeals. The fidelity, zeal and activity of Belisarius reestablished the authority of the emperor; and Theodora, more firmly secure than ever in power, continued to abuse and dishonor the sceptre that she had defended. It is pretended that, jealous of the reputation and great qualities of Amalasontha, queen of the Goths, she contributed to the death of that princess, in arresting, by her intrigues, the effect of the negotiations that Justinian had undertaken to save her. She was equally accused of having caused the death of a son, whom she had had before her marriage, and who came to Constantinople to obtain her recognition. In 532, on her return from a journey she had made, with the greatest pomp, to the baths of Pythia in Bithynia, she found a secretary of Justinian in great credit near that prince. Theodora, uneasy at this new-born favor, had him carried away and confined in a monastery, without the emperor daring to oppose her in it. But exile was not the least of the punishments for those whom she suspected. The list of her crimes would surpass the limits of this article. She made of the palace a place of prostitution. The infamous courtesans Chrysomala, Indora and Macedonia shared her orgies. Antonina, wife of Belisarius, a worthy confidante of such a princess, seconded her passions and her depravity; but these two women became embroiled, because Theodora forced the daughter of Belisarius to marry the son of one of her bastards. One of the caprices of Theodora was, by violence, to unite in illy assorted marriages those whom she pursued with her hatred and her vengeance. Lavish in the expenditure of the riches of the state, she made herself beloved by the most greedy, and feared by the most indolent courtiers. Some of her contemporaries have given her the title of the pious empress; and yet at the same time she was twice anathematized by the popes Agapetus and Vigilius. A modern German jurist, touched with the fact that she had favored the work undertaken by Justin and Justinian for the reform and compilation of the Roman laws, has sought to vindicate her memory, but his hypothesis is not sustained in the face of so much unanswerable testimony and uncontested facts. Theodora died of a cancer, in the month of June, 548. Justinian was the only one who mourned for her. He gave her name to several cities and to a province. After having traced a horrible picture in his *Anecdotes*, Procopius praises her in his history."

The reason why Procopius withheld the truth concerning Theodora, in his public history, is very evident. Procopius wrote for the perusal of the emperor Justinian, and did not dare to make known in that history, facts which would have cost him his life; but, like the true friend of humanity that he was, he took care to record that truth for the information of after generations. We are thus enabled to know something of the characters of those people who were the most concerned in fastening the curse of Christianity on mankind. The shameless and degraded courtesan becomes the empress of the Roman Empire, converts the palace into a brothel, and while living a life of profligacy and shame, becomes the builder and endower of Christian churches, and the beloved and flattered patroness of the Christian priesthood and religion. Can a religion thus established ever be anything but a curse to all who, through the systematic perversion of their mental and moral natures, become its deplorable victims.

If what the spirit of Procopius says is true, then for the first time the fact becomes known that many, if not most of his writings, have been concealed or destroyed; for he says that in addition to his history, he also wrote on many religious topics. Nothing is more probable than that such was the fact. As to the doubtful question of Procopius's religious and philosophical views, the spirit leaves no doubt whatever. He tells us that he was a follower of the Emperor Julian, (the "Apostate," as he is called); in other words, a Pythagorean or Platonist, which he says were nearly similar. We have here a clearer exposition of the philosophical views of Julian than can be found in any extant account of him. His writings certainly show that he was even more of a Pythagorean than a Platonist. In other words, he was a Spiritualist, if not a developed spiritual medium; for Pythagoreanism was nothing less than a very thorough knowledge of spirit intercourse with mortals and the secret propagation of that knowledge and its proper uses. Procopius tells us, through a medium who never heard of him even by name, that he did not feel inclined to embrace either of the other religions of his time, Christianity being then the most prominent one at Constantinople, where he resided. He tells us that he had no sympathy with either of the parties to the Christian controversy, in which Eusebius took so prominent a part. All this goes to show that Procopius had no leaning to Christianity whatever; and sets at rest all questions as to the religious views of this very learned, accomplished, and able man.

Procopius, speaking of what he had every opportunity to know, says, that the Krishna of India, who had been worshipped in the Roman provinces before the time of Eusebius, was a black man, and that it was Eusebius who changed him into a Jew; because he, Eusebius, thought that more followers could be obtained for a white Christ than a Hindoo one. If this can be shown, by existing antiquities, to have been true, as we believe it can, then have we very certain data to show what pre-Eusebian Christianity was, and what its post-Eusebian spurious imitation is.

The spirit explains what it was, that Julian, in his dying moments said. The spirit refers to the allegation that Julian in the agony of a violent

death recanted his philosophical views, and acknowledged the truth of Christianity. The spirit of Procopius admits that Julian did make a dying utterance of his contempt for all the gods, thus showing that he was neither a Christian nor a pagan votary of superstition, but a self-poised philosopher in the most trying hour that a man was ever called to endure. Julian fell mortally wounded at the head of his troops, while repulsing the assault of the Persian army, on his rear guard, on the plain of Maranga, while retreating before it. He had held imperial power only for the short period of one year and seven months; but in that time he had given evidence of the transcendent greatness and goodness of his character. He died at the too early age of thirty-two years. Had he been permitted to survive, there can be little doubt that philosophy would have supplanted the Christian and Pagan superstitions of his age, and the truths that have been made manifest through Modern Spiritualism, would long since have dispelled the night of ignorance that settled over the world with the fall of Flavius Claudius Julianus. This accomplished man died as he had lived, a true philosopher, and with a clear perception of immortality.

Procopius, who was a follower of Julian, says that he not only knew that mortals could converse with spirits, but that he, himself, had conversed with them when in the mortal form. He tells us, that, in that way, he was told many things that were true, as well as many things that were false, as he since found them to be as a spirit. He adds what is equally true and just, when he says; "Many spirits do not wilfully lie—they know no better." It is, however, none the less unfortunate that there has been and still is so much of spirit testimony that is the result of the ignorance, prejudice and dishonesty of subservient and bigoted spirits. The spirit makes the further plea for the untruthful spirits of his time, that everything relating to religion, was then in the greatest confusion, both in the spirit and the mortal life. Opinions are equally unsettled at this time, and it is to be hoped they are destined to become greatly more so in the near future; for in our opinion, a settled condition of the human mind is the death of the soul. In nature, change is the universal order of things, and man mentally, morally, physically and socially is not such a monster as to have immunity from the operation of that blessed natural law.

We cannot pursue these thoughts further now. But we truly hope that the time is not far distant when we may meet and converse with these ancient friends face to face, and hear from their own lips, the recitals, of the events of the respective times in which they lived. It is, however, none the less gratifying that under the present imperfect conditions they can so perfectly convey their thoughts to mortals. Our gratitude to them cannot be expressed in words.

Mrs. Reynolds Vindicated.

SAN FRANCISCO, Sept. 26, 1883.

Editor of Mind and Matter:

DEAR SIR:—I take this method of expressing to you my thanks and gratitude for the noble work you are doing in the field of human progress. Your paper—MIND AND MATTER—is indeed the herald of a new era therein. Welcome its glad tidings! Let it be the mouthpiece for our "ministering angels"! Let it sound the trumpet and call the people to witness that "God is love," that we are immortal, and that virtue is its own reward. That Spiritualism, so shamefully abused, is the crowning science of this or any other age—that shall smooth and pave the way for liberty, justice and truth, and make life worth living for—that shall scatter to the four winds, bigotry, superstition, and hurtful beliefs that are alike dishonoring to God and degrading to man.

I have frequently had the pleasure of meeting, in a materialized form, at Mrs. Reynolds' seances in this city, under strict test conditions, in quite a strong light, your daughter, who usually comes with words of instruction and love. Also many relatives and acquaintances, some of whom I clearly recognized by countenance, manner, and voice; as also by what they had to say to me.

As the genuineness of Mrs. Reynolds' materializations have been called in question by some parties here, I have carefully watched the whole proceedings and unqualifiedly pronounce them genuine beyond all question, my own daughter having on several occasions dematerialized out of my arms a few seconds after conversing with me. This testimony I give in the cause of truth.

Respectfully yours, M. HULINGS.

P. S.—In saying that I met your daughter, I should have said that the spirit so reported herself.

M. S.

A paper steamboat is the latest novelty. One has been built at Lansingburg, N. Y., for the Westinghouse Machine Co., of Pittsburgh—at least, so reports says. It is a steam launch, with a keel 20 feet in length, and a hold 3 feet deep, weighs 1,000 pounds without machinery, and has a carrying capacity to accommodate twenty-five persons. The craft, which will be driven by a 6 horsepower Westinghouse engine, at 3,000 revolutions a minute, is impervious to the action of water, and very strong.

The conqueror is regarded with awe; the wise man commands our esteem; but it is the benevolent man wins our affections.

It is the best sign of a great nature that it opens a foreground, and like the breath of morning landscapes, invites us onward.

One of the best rules in conversation is, never to say a thing which any of the company can reasonably wish he had left unsaid.

insinuations that MIND AND MATTER is published in the interest of fraudulent mediums and charlatans. This lie has been repeated, by the champion liar among the denizens of the "Heavenly Court" until it is perfectly harmless to any one but the liar who repeats it.

Having thus prepared the way for an open justification and advocacy of the so-called Russell law, Bundy says:

"We wrote for a copy of the law and also addressed a letter of inquiry to Hon. E. O. Eshelby, Comptroller of Cincinnati, whom we had been informed was the instigator of the Russell bill. We are assured by some of his fellow citizens, who are Spiritualists, [Why did Bundy not name the people he calls Spiritualists? We venture to infer they were about as much Spiritualists as is the petty tyrant of the "Heavenly Court."—Ed.] that Mr. Eshelby is a gentleman of broad, liberal views, [liberalty of the "Heavenly Court" stripe we suppose.—Ed.] with nothing of the religious bigot in his nature, and this is indicated in his reply which we give, as follows:

"CINCINNATI, May 29th, 1883.

"DEAR SIR: Your letter of inquiry, under date of May 24th, is at hand, and in reply I would say, that there are a number of parties in the city, who have (from the best information obtainable), under the name of mediums, clairvoyants, etc., been engaged in disreputable and immoral practices.

"The Russell law is, and was so intended by its framers, to apply to the above parties, and to them only, and not to those legitimately engaged in disseminating the doctrine of Spiritualism, or in pursuit of knowledge concerning the continuity of life beyond the grave.

"To an unprejudiced and impartial observer, it would seem that no person or set of persons are more interested than the true and honest believers in Spiritualism, in suppressing imposters; by so doing they deprive skeptics and unbelievers, of potent arguments furnished daily, by so-called mediums, etc.

"A parallel case may be cited under the section taxing employment or intelligence offices. What is more worthy or commendable in its objects than an employment office when honestly carried on. It secures employment for the poor. May I ask, are they all conducted that way? But yesterday two poor ignorant country girls, only a day or two in the city, applied at an intelligence office on Elm St., for employment, and were sent to a house of prostitution, the character of which they did not discover for some hours, and were finally rescued by the police. As to this class the law will be enforced to the letter, and with all the power that I can command.

"I am very respectfully,
"E. O. ESHELBY.

This letter the editor of the Bundyite organ kept for four months before he even dared to insult the readers of the *Journal*, by publishing it as an excuse for that high handed legislative attempt to interfere with the natural and chartered rights of American citizens. We are at a loss to know which of the two is the greater knave and fool; the writer of that letter, or the individual to whom it was written, and who published it as a letter coming from a "gentleman of broad, liberal views." Because the Hon. (?) E. O. Eshelby took Bundy for a knave and fool, it furnished no good reason for the latter to believe that his readers were as destitute of sense and principle as they both were; and we are very much mistaken if a good many of them do not dispose of the wool and the wool-puller together, after this transparent joining of Bundyism with the open and avowed enemies of spiritual mediums and the truth that comes alone through them as to the spirit life. But as if not satisfied with publicly approving of that villainously hypocritical, illogical and untruthful letter of Eshelby, the editor of the Bundyite organ proceeds, as follows:

"About the time of writing Mr. Eshelby, we also made inquiries in Cincinnati of a party closely identified with one of the best mediums in the country; the following reply was received:

"We [The medium and the writer.—Ed.] have good reason for believing it to be the indiscreet work of some of the so-called media or seers that has prompted this law, and they are the ones to profit by it, by learning wisdom and doing their legitimate work. Right on the line of the *Journal* position" [these italics are Bundy's] "is all this" [we suppose "the indiscreet work of so-called mediums or seers" is included in the "line of the *Journal*'s position."—Ed.] "and we are more and more in sympathy with that position. What we require is a better understanding. Then there will be a greater coöperation, stronger force, and our work will be better done. [These italics are our own.—Ed.] The Russell law is the greatest stimulant the true cause has had in our city for years. So the good work goes on.

Can any one any longer doubt the character of the Bundyite "good work" here spoken of? It is legislation against the exercise of mediumship and every other means that those knavish enemies of truth can devise to injure and destroy mediums. It was well for Bundy, his Cincinnati correspondent, and the "so-called medium" with whom the latter is associated or connected, that the two latter were not named by the former. Had he (Bundy) acted with that fairness to his readers, he well knew that his chance of injuring those at whom his persistent malice is aimed, would be permanently annihilated. We dare this advocate of the Russell bill infamy to name that "one of the best mediums" and "the party closely identified with her." That they are both Bundyite enemies of Spiritualism is sufficiently evident; but who are they? Let the readers of the *Journal* know who it is with whom they are working in upholding that slanderous sheet, if you dare! Bundy then says:

"The *Journal*'s readers have before them the text of the law, Mr. Eshelby's statement of its purpose, and the statement of a trustworthy citizen" [Trustworthy according to the perfect Bundyite standard, we suppose.—Ed.] "personally interested in whatever affects mediums, (1) as to the cause of the enactment of the law, and (2) an

opinion upon the law and its workings after five months' trial. Now, let our readers, laying aside all bias and prejudice, join us in an attempt to take a comprehensive view of the several questions involved.

"It is a painful, deplorable fact that under the guise of mediumship, individuals of both sexes, in all the large cities of the country and in many smaller places, are engaged in most reprehensible practices, preying upon the frailties of human nature, debauching the weak, robbing the confiding, sowing seeds of domestic dissension and preying upon all who can be lured into their clutches. Every well informed Spiritualist knows this. Some of these vampires have more or less medial power, and they are far more dangerous than others who have none, for thereby they are the more easily able to gain psychological control of their victims. The advertisements of these wretches afford no small revenue to daily papers, and their practices are frequently aired in police courts, and accounts thereof spread out with startling headlines in the very newspapers that help on the fraud by publishing the advertisements. Honest mediums have, under the existing state of affairs, no way of separating themselves in public opinion from the quacks and tricksters. The *Religio Philosophical Journal* has for years been striving to aid reputable mediums, and to render the public exercise of mediumship respectable, by an uncompromising warfare upon all fraudulent mediums, and by endeavoring to teach investigators how to eliminate the multitudinous sources of error. In this work we regret to say opposition has been met from a Boston Spiritualist paper, and various other inconsequential sources, also from some well meaning people who either fail to comprehend the imperative necessity, or whose exceeding 'charity' makes them timid about attempting to draw the lines. We have for years asserted that unless Spiritualists took the matter in hand and regulated it themselves, it would be attempted by the State Legislatures composed of members ignorant of Spiritualism, and thereby disqualified to act wisely and fairly. Whenever we have hinted at this in the *Journal*, the whole horde of mountebanks, their defenders and dupes, have defiantly cried: 'Where and how are you going to draw the lines?' Many good people, while deploring the condition of affairs, have stood helplessly, and in despairing tones, asked: 'How is one to discriminate and how can the line be drawn?' And thus matters have gone along until the very thing we predicted has taken place in Ohio; which will be followed by laws in other States having the same object in view, unless Spiritualists themselves at once take up the matter and regulate it themselves. The subject is, we frankly admit, surrounded with some seemingly perplexing problems, but they are to a great degree more apparent than real."

We ask our readers where there is any particle of truth in all that labored Jesuit attempt to excuse the infernal hostility of the whole Bundyite cabal of the enemies of Spiritualism to that cause? Did any man having one spark of honesty in his professions of friendship for Spiritualism ever pen or publish that string of groundless slanders against those who are honestly, sincerely, and at every sacrifice, upholding the truths which Spiritualism can alone give to the world? It is groundless in general as it is in its particulars. The paper in which it appears is the avowed organ of as vile a set of hypocrites and liars as ever banded together to betray the truth, and this is becoming more and more apparent with every number of this disgraceful publication. That it is kept afloat by the money furnished it by the open enemies of Spiritualism is only too apparent. The paper has been run as its publisher long since admitted, at a heavy pecuniary loss; and it is kept afloat to-day by funds provided by, or through the influence of the priestly enemies of Spiritualism. The friends of Spiritualism are a thinking and reasoning people, and just such people as demand something more substantial than lip professions as their basis of judgment of men and things, and this the Bundyite organ will learn rapidly, as it has already learned at a fearful sacrifice in the past, of both cash and character.

Long as this notice of the miscreant of the *Journal* is, we cannot forego still further showing the deadly treachery to Spiritualism which he is trying to effect by his open alliance with its ignorant and most implacable enemies. He says:

"The Ohio legislators agreed with the framers of the bill, that some act was needed to draw the lines and establish a standard, a work which Spiritualists should have done, and in their want of knowledge of the subject they, with those presenting the bill, blundered in framing it. The letter of the law is, therefore, likely to work hardship to honest mediums, and should be changed to meet the spirit in which it was framed, as set forth by Comptroller Eshelby. This can readily be done next session of the Legislature, and we feel certain that those who instigated its passage will be glad to coöperate with intelligent, fair-minded Spiritualists in framing a suitable amendment. In the meantime no reputable medium in Cincinnati will suffer."

There, friends of Spiritualism, what do you think of that invitation on the part of the editor of the Bundyite organ, to have the State legislatures put the exercise of mediumship under the legalized interference of the enemies of Spiritualism. Is the scamp not an impudent, black-hearted traitor to his every profession of friendship for Spiritualism? If there was any sincerity in his suggestions, why did he not venture to give his readers some idea of what kind of legislation it is he wants? For the very reason that the line that he would have drawn, by every State legislature, in the matter of mediumship is, precisely where an enemy of the canine race proposed to cut off all dogs' tails, and that was close behind the ears. This friend of dogs was about as sincere in his proposition as is the editor of the *Journal*, when he proposes legislative interference in the matters of mediumship, and the right of free inquiry into the facts of Spiritualism. But let us follow the hypocrite to the close. He says:

"If Spiritualists prefer to remain as at present,

a vast, unorganized body, with no platform and no standard; if any person claiming to be a medium must continue to be regardless of character or reputation [That is a pretty hard hit at Slade, etc.—Ed.] placed on the same level with well-tried and honest mediums, then it must be expected the outside world will step in and take a hand in abating evils which of necessity accompany such a condition of affairs. Let Spiritualists organize upon the platform of the American Spiritualist Association, and all the needed reforms will come about easily, quietly, naturally, with no undue hardship and no injustice to anybody."

It will be time enough for the originator of the Sturgis fraud and swindle to air his bantling when he has found any person of sense or principle to have anything to do with it. We may judge, by the time proper candidates can be found, enough to constitute the officers of that grandest humbug and fizzle, that it will be seen that only the worst specimens of the "Heavenly Court" squad will be found to come up to the moral standard of the inventor of the fraud. Oahspe was a ridiculous swindle, but it was sober earnestness compared with the Sturgis-Bundyite affair. Bah!

THE BUNDYITE LIAR OF SAN FRANCISCO ATTACKS MRS. RICHMOND WITH THE APPROBATION OF THE EDITOR OF THE BUNDYITE ORGAN.

In the *R.-P. Journal* of September 29th is the following outrageous attack upon Mrs. Cora L. V. Richmond, from the pen of that brazen-faced literary thief and special correspondent-slanderer of the Bundyite organ, Wm. Emmette Coleman. We publish it for two purposes; first, to let the public know what kind of purity, morality and character are to be found among those who are most conspicuous in the Bundyite prating about purity, morals and social character. We intend to offset their hollow, meaningless and hypocritical professions of virtues that they know nothing of, by their acts which can alone show who and what they really are. And, secondly, to show Mrs. Richmond and her friends, as well as all public mediums and their friends, the necessity of kicking every Bundyite hypocrite outside the ranks of Spiritualism. The nonsensical and futile attempt of Mrs. Woodhull and her infatuated followers to make Spiritualism the bobs to steady her social freedom kite, was common sense and decency when compared with the Bundyite attempt to use Spiritualism for a similar purpose in flying the Lake Pleasant "Heavenly Court" and the Sturgis Fraud, kite. If there was a necessity for every friend of Spiritualism to set their faces against the former nonsense, there is an infinitely greater necessity for them to set their faces against the moral rottenness that underlies the hypocritical wickedness of the latter attempt. Coleman writes:

"The *Journal* of February 17, 1883, in its editorial columns, commenting on Mrs. Cora L. V. Richmond's departure from Chicago for San Francisco, remarked as follows:

"She has been here some six years, and has been a curse to Spiritualism in this city; she will be a curse to it in San Francisco, if she stays there long enough."

We stop here to say that the editor of the *Journal* published a great lie, when he published that statement; and one that every Spiritualist in Chicago knew to be a lie, and yet they had not spirit enough to take any action by way of protest against such a villainous attempt to injure Mrs. Richmond and the cause with which she is so prominently identified as a public exponent. It was shameful for the editor of the Bundyite organ to publish such a lie, which was even aimed with more deadly effect at the Spiritualists who liberally compensated Mrs. Richmond for remaining in Chicago those six years, than at Mrs. Richmond; but it was more shameful for them to quietly acquiesce in the propriety of the lie. But let us quote further:

"During the six months' sojourn of Mrs. R. in San Francisco, I have on all occasions, when circumstances called it forth, plainly and frankly expressed my decided convictions (founded upon a knowledge of facts in Mrs. R.'s career extending over a number of years) concerning the deleterious effects of her influence, both publicly and privately, in the ranks of Spiritualists. I have never swerved from stating what I know regarding this woman. I have told those with whom I conversed on the subject, that to my positive knowledge she was sly, cunning, unscrupulous and insidious; that her instincts were low and debasing, sensual; that she was seemingly destitute of any high moral tendencies or aptitudes, having all her life failed to cultivate the better part of her nature, preferring to dwell upon a low, animal, sensual plane; that she was quite a remarkable psychological phenomenon, so far as her oratory was concerned, having a wonderful flow of language and of ideas within certain limited sweep; that her verbosity was largely ungrammatical, and her sentences involved, ambiguous, and often meaningless; that her ideas were sometimes good and valuable, but for the most part were unreal, chimerical, valueless, and very often absurd; and that her scientific and historical statements were usually destitute of foundation, a series of ludicrous blunders, evidently the outcome of an ignorant and uncultivated mind."

Here we stop to ask the reader what he or she thinks of the ninny and self-convicted literary humbug who will call such educational and other defects *phenomenal oratory*. It is very evident that Mr. Coleman knows no more about what constitutes phenomenal oratory than he does about truth where a lie can be forced to serve him, or about decency in anything. We will not repeat the nearly a column of self evident lies with which this attack upon Mrs. Richmond is followed up, in which Mr. Richmond is included. If the Spirit-

ualists of San Francisco do not take some steps to vindicate their claims to be considered as possessed of common sense in patronizing Mrs. Richmond for six months and seeking to have her continue among them, they will stand about in the same category of unseemly indifference, as do the Spiritualists of Chicago under the same contemptible Bundyite taunts and insults. We pity Mr. Richmond if he tamely allows his wife to be traduced in that open and defiant manner. Spiritualism can endure a good deal, we admit, and still advance, but it cannot stand to be represented by people who will not defend their rights and honor against those who seek to drag them down to their own low plane of moral destitution, by public attacks upon them. If matters continue as they are, it will be a question whether the Bundyites who assail Spiritualism through those who are unable or unwilling to defend it, or whether the latter who assume a position they are incompetent to fill as Spiritualists, do the most harm to Spiritualism. Spiritualism should be defended, not disgraced, by those who claim to represent it; this must be, or those who do not do this plain duty might as well retire, for their usefulness is done.

Coleman closes with the following very appropriate lesson to Dean Clark:

"Dean Clarke for some eighteen months past has been the mainstay intellectually of all the spiritual frauds in San Francisco. He has published lengthy panegyrics in favor of Mesdames Reynolds, Souther, and Smith, the three materializing humbugs, and on various occasions has ridiculed and abused the *Journal* and myself for telling the truth concerning all such frauds. Even since Mrs. Reynolds's late exposure, he has published in MIND AND MATTER a grossly false account of the exposé, including a very unjust attack on the exposé, Mr. Millitz. But within the last two weeks Mr. Clarke has made a sudden somersault, seemingly. He now denounces Mrs. Reynolds as a fraud, says he knows her to be a fraud, and wants to join hands with her exposé in showing her in her true colors. Is he honest in his present course? Does he, as some think, recognize the 'handwriting on the wall,' and thinking the materialization bubble will speedily collapse, make haste to jump the fence and try to ingratiate himself again with the more sensible class of Spiritualists? or is he merely pretending to be an opponent of the frauds for the purpose of learning the tactics of the opposition, in order to betray them into the hands of the vicious element? Time will tell."

Poor Dean Clarke! What answer have you to make to your new ally? Is it weakness? Is it wickedness? or, is it both? If it is the last, tell Coleman so, and he and Bundy will hug you to their bosoms as a pink of Bundyism. As a "pure, moral Bundyite," you might be a decided success and get a prominent place near his Bundyite highness (or lowness) at the "Heavenly Court" at Lake Pleasant. It's worth trying. Pretend so, even if you feel strong and good. Then you may get some of the crumbs that fall from the table at the "Heavenly Court." Don't despair.

A DELUDED VICTIM OF BUNDYISM.

In the *R.-P. Journal* of September 29th, there is a letter from J. G. Jackson, of Hoekessin, Del., which the editor introduces thus: "J. G. Jackson, President of the American Spiritualist Association, writes a good letter." He begins by saying:

"We are glad to learn you (the editor) have reached home, and will be ready to settle yourself and tell us what now and what next."

"Do you know that I have been fretting for a pocket full of spare cash that would have enabled me to visit every campmeeting of Spiritualists in the broad land, if it were but a day or two at each, to tell the 'faithful' face to face how much sympathy I feel for all true growth and success."

"I think in numbers, respectability and interest, the Spiritualistic campmeetings have taken the palm and made an impression of strength that the world cannot ignore; and that the very best thing we can do is to organize the scattered forces for effective action."

"Without having been present to assist, I have watched with much interest what has been done in striking successful blows for the rules of good order and decency, both at Lake Pleasant and elsewhere. Surely the good cause is onward, however opposed or whosever may timidly hold back, and I long to hear from you more at large the impressions imbibed concerning it by mingling with the people."

"Surely opposition from some sources was to be expected; but we also expected more prompt and earnest support from friends. Organization is much discussed and each one has his ideas. This is good; but better still would be to encourage the organization already formed, perfecting as we go. Some dear friends think we should have 'a creed.' Well, let us have one—short and pertinent: 'Work for the good and the true.'"

"The Convention at Sturgis was not large, yet though personally acquainted with but few there present, I knew a large proportion of them were representative men and women in the ranks of Spiritualism—persons whose lives were a guarantee of their integrity of intention and ability to represent our cause; and with whom all Spiritualists might fraternize in the accomplishment of an earnest purpose, without dishonor to themselves or to any advance movement."

"Under this feeling we were glad to be there and to reap refreshment of spirit from the kindness and earnestness prevailing amongst them."

"Having quite forgotten the predictions of a seeress in the early spring, that 'in two or three months I would have put upon me something that would give me an object in life,' I was none the less surprised that the friends at Sturgis insisted on 'putting upon me' the initiatory chairmanship, having rather construed the prediction in a business point of view."

"However, after a seeming fulfillment of the singular prediction, or curious coincidence, which ever way it may be regarded, a train of feeling seemed to prevail similar to that of Jacob of old at his Bethel, after the vision of 'a ladder from earth unto heaven, with the angels of God ascend-

ing and descending upon it; and I felt like saying to the dear friends in the spirit world, 'If you have been moving in this matter, and if partly to aid in the accomplishment of your wise designs this work has been put upon me,' then if you 'will be with me in the way that I go,' that I may have food to eat and raiment to put on, you shall be my guides and I will serve you, without fee or reward in all things that meet the witness for good in my own intuitions; only lamenting over the small ability both in mind and outward means to aid in advancing your cause upon the earth.'

Is it not pitiful to read such a wail as that from one who regards himself as the spirit appointed leader of the forlorn hope of Bundyism. Well may J. G. Jackson bewail his lack of "ability in mind" when he could thus display the weakness and folly that led him into the toils of Bundyism, where he stands the object of the scorn and pity of every true Spiritualist. This spirit appointed leader, with a weakness that is only too apparent in all he says, finds himself so at his wits' end to know what to do to be worthy of this high spirit compliment, as he regards it, that he has been, for months, sitting at Hockessin, Delaware, waiting for the editor of the Bundyite organ "to settle" himself, "and tell" him "what now and what next," and "fretting for a pocket full of spare cash" to be able to do something to earn the honors heaped upon him by a dozen Bundyites of no influence, at Sturgis. We expected this would be the state of affairs when we heard that this Bundyite "verand" had been wheeled into posturing as a sub for the real leader of the Sturgis humbug. Neither the editor of the Bundyite organ nor any one who had been publicly identified with him and his work, were silly enough to make themselves the laughing-stock of the public by fathering their own bantling; and as Mr. Jackson was the only one who could be found weak enough to see in a vision "a ladder from earth to heaven and the angels of God [wings and all] ascending and descending," he was induced to fulfil the prediction of some gypsy fortune teller with the results seen. The odd part of that vision was that those "angels of God" which Mr. J. saw, were the Bundyite squad at Sturgis. Those "angels of God" were undoubtedly of the earth earthy, for they went up from the earth and came back to the earth from whence they went. We more than half suspect that their descent was so rapid as to amount to a fall, and that we may justly regard them as "fallen angels." Mr. Jackson will come to that conclusion too, if he waits until they give him food to eat and raiment to wear, as his hire for serving them.

Spirit appointed President Jackson fairly stumps the editor of the Bundyite organ when he asks, "What now and what next." Bundy would like to have President J. answer that question for him. As neither of them seem able to answer that question, we will answer it for them. The Sturgis swindle is now dead. The next thing in order is for those who were engaged in it to hunt their holes and stay there.

We characterize the Sturgis affair as a swindle, because those who were in any way concerned in it sought to make it appear that it was a representative body of Spiritualists who had been called together in good faith to consider the proper measures to be taken to advance Spiritualism. What are the undisputed facts? The call for this meeting was made by Giles B. Stebbins, the power behind the Bundyite throne, that is greater than its petty incumbent. It was published in the Bundyite organ, but once, and that only six days before the time of the meeting. That call falsely pretended to be for a meeting of appointed delegates when it was utterly impossible for such delegates to be chosen. It was called at Sturgis at the same time and place as the Sturgis Liberal Association had called their local annual meeting, in order to give it the appearance of a public meeting, when it was intended to be nothing more nor less than a meeting of a Bundyite cabal. Having gotten together less than a score of the plotters and their dupes, these fools and knaves had the brazen impudence to proclaim that they were the true and proper representatives of American Spiritualism. It is this unmitigated fraud that Mr. Jackson has made himself a party to, and he must share in shame which ever attaches to such dishonesty. That Sturgis affair was no more held in the interest of Spiritualism than was the recent provincial council of Roman Catholics assembled around the throne of Cardinal McCloskey in St. Patrick's Cathedral in New York City. As a Bundyite gathering and a Bundyite movement, we make no objection to the Sturgis affair. That is just what it is, and nothing else. If Mr. Jackson has any character to lose, we advise him to find some other adviser who will tell him "What now and what next." The time is not far away when to have anything to do with that vile slanderer of women will be a stigma that no honorable man would care to bear.

A VILE AND SCANDALOUS ATTACK UPON THE EDITOR OF THE "SPIRITUAL OFFERING" AND MOSES HULL.

Speaking of his visit to Waukegan, the slanderer of the *R. P. Journal*, in last week's issue says:

"Once upon a time Spiritualism had a strong foothold in Waukegan, and its adherents were zealous in its public advocacy. In an evil hour Dorus M. Fox made it his home; through the scandals growing out of his relations with Nettie Pease, and other matters, Spiritualism received a blow from which it has never revived, and will not, until its adherents organize upon a permanent basis with character as an indispensable con-

dition of membership in the association, thus giving a guarantee that such people as Fox, Hull and others of the same ilk, cannot foist themselves upon Spiritualists, nor justly be pointed to by the outside world as exemplars of the teachings of Spiritualism."

In a special article in the same issue, the slanderer says:

"A correspondent who says he was at the Clinton (Iowa) Camp Meeting for a few days inquires, 'Who is Moses Hull?' He is an outcast from respectable society; ten years ago he openly and boldly confessed in Woodhull and Claflin's weekly, his belief in, and practice of, sexual promiscuity. With the decay of Woodhullism, Moses sank out of sight, covered by his own ignominy, and has ever since eked out a precarious livelihood. He left his wife in penury, and took up with one Mattie Sawyer, whom report says he has since married."

"Several years ago he attempted to speak at Lake Pleasant Camp, but was effectually silenced. Lately with the aid of D. M. Fox, another free-lover, and a dead beat as well, Hull has been able to get a hearing in some places, at the Clinton Camp among the rest. If the managers of the Clinton Camp-meeting desire success, and have their Camp looked upon as a decent, respectable place, and we think they do, they will give Fox, Hull & Co., notice to keep away hereafter. No meeting or camp which offers its platform to such men, is worthy the support of decent people, and will not have it when the facts are known."

We publish these scurrilous attacks of the Bundyite organ of the slanderers of Spiritualists and Spiritualism, to show the deadly hostility of the scoundrel that edits and publishes that organ of slander, to the cause with which Col. Fox and Mr. Hull are identified; and to convince those gentlemen that they cannot afford to tamely sit down and allow, not only themselves, but their wives, to be assailed in that brutal and wholly unwarranted public manner. For an offence most trivial, if offence it was at all as compared with the above, we have been put to heavy expense, by multiplied libel suits, at the hands of one of Bundy's coadjutors, in the business of slandering mediums, as well as ourselves; and we feel that the time has come for putting a stop to this infamous business. Mrs. Fox and Mrs. Hull at any rate have a right to some redress for this attempt to use them, to wreak his vengeance upon their husbands. There should be some bounds to such infernalism. This is Lake Pleasant "Heavenly Court" business, to cover up the moral rottenness of that den of iniquity. It will not do, as the petty tyrant of that den will find to his sorrow. Mrs. Fox and Mrs. Hull are the peers of the "house-keeper and private scribe," of his little mightiness, the petty tyrant of the "Heavenly Court," in every womanly quality, and her superiors in intellectual gifts and capacity for public usefulness as a teacher of truth and virtue. It will not do, we tell you, you infinitesimal tyrant of the "Heavenly Court," to provoke a public scrutiny of your past and present surroundings and doings, and if you don't think so, you will find out your mistake to your sorrow.

Letter From Col. S. P. Kase—The Old or the New; Which?

Editor of *Mind and Matter*:

Permit me to offer a few thoughts that impress themselves upon my mind respecting the prevailing systems of morals and religion. While my suggestions may not meet the approbation of many who hold to the general theological views of churchianity; yet, as an individual, may I not exchange thoughts upon a subject that interests the whole human family, both in this life and the life after the so-called death.

It is generally conceded and universally taught that through Adam all men fell from a state of happiness and perfection to a state of misery and sin, thereby entailing upon man the loss of his soul; and that under that law, the only escape from eternal misery was through a belief in Jesus of Nazareth or the Christ, the only begotten Son of God, whose death upon the cross paid the penalty of the law broken through the fall of Adam. It is further claimed that it is essential to redemption, by the grace of God, to repent of this original sin, and of sins of omission and commission, in order to become a fit candidate at death, to enter into heaven and the holy of holies; where, as saints, our continual shout will go up forever to God and his Son, for the redemption thus obtained from all original sin and pollution.

To me this doctrine seems well calculated to create all the villainy and misery now prevailing. Repentance at the eleventh hour is held out to all Christendom as the one thing essential for the cleansing of the soul from all sin.

I will suppose a case. My neighbor, an excellent gentleman, a good moral man, and honest in all his dealings, is sitting after the day's business at his desk; and a very quarrelsome drunken neighbor, for some imaginary wrong, stealthily shoots him without a moment's warning. The murdered man has never made a profession of religion. Now, what, according to theology, is the condition of the man that was killed? *Surely gone to hell.* The villain who killed him goes to prison, and is condemned to be hung. Then the work of the priest begins to convert him and prepare him for his theological heaven. He is soon converted and seems penitent as to his awful crime. But, notwithstanding he is now fitted to live and be of use to his family, it is thought best to execute the man and send him to heaven. He is hung and the church rejoices that one more saint is added to the number of saints in Paradise.

But my questioner asks, "What of the man who was killed?" Oh! he of course is paying the penalty for his negligence in not seeking salvation, and is writhing in outer darkness, or in hell; and this while his murderer is rejoicing in the presence of his Maker that he had been instrumental in sending his victim to hell.

Now, to me this seems very strange indeed. Out upon such senseless conclusions! The time has come for thinking people to know that every wrong act lives with the spirit—that the soul or spirit of the man honored and respected while in the physical form grows from childhood to old age, thereby augmenting to itself all physical

things by which he can build up his physical condition, and grow in intelligence and power until the physical form is perfected and the graces of a well spent life are attained. Having fulfilled this condition of existence, the spirit begins to lose its hold of earthly conditions, and the man goes tottering physically to the grave, drops the flesh, and is born again of the spirit.

Now, as a spirit, has he forgotten that he has had an earthly existence, and are all the deeds of his life forgotten? If so, surely there would have been but little use for him to have lived, if all recollection of his past acts are forgotten or wiped out. I conceive that every act of our physical lives will rise up before us as if printed on canvass; and our spiritual natures, having dropped the flesh, will be a thousand times more sensitive. If this be the case, will not all misdoings rise up in judgment against us? Yes, and that will be the hell and the torment to be dreaded.

How can the spirit be released from that condition? That is what we, as finite beings, cannot understand. But we may conjecture; and common sense will teach progression, even, out of that condition, in ages to come, provided restitution is made for every wrong act.

Money is truly the root of much evil. Of what avail is it, if, like a mill-stone, it holds the spirit down in darkness and misery, which it surely does, if obtained wrongfully, and against the principles of justice.

Therefore, I conceive that the time has arrived for our moral teachers to abandon the idea of forgiveness for all human wrong acts in this life; and teach a full and perfect responsibility for every wrong inflicted, in any way, to our neighbors, as all such debts must be duly paid.

Would not the teachings of such moral principles and truths tend towards doing away with all wrong, and soon usher in the millenium day. All would then be in perfect harmony—no selfishness or wrong doing could then exist. Of course many of the avocations of men, that now exist, will be among the things of the past. Surely then there will be no need of courts, lawyers, prisons, or poor-houses, for there will be no crime nor pauperism; no churches, no popes, cardinals, bishops nor priests for superstition, bigotry and ignorance will be at an end. In a word, the people of earth will have a foretaste of a spirit life of endless happiness.

S. P. KASE.

A Freethinkers Convention.

The Rochester Freethinkers' Convention, and the other great Liberal conventions recently held in the West, have aroused so much interest in the Liberal movement, that it is thought best to keep the ball a-rolling in all parts of the country. We are pleased to notice that the New England people are soon to hold a great Freethinkers' convention, and it is thought best to hold one in the western part of New York state, to which will be invited the Freethinkers of Western Pennsylvania and Western Ohio.

The greatest railroad centre in the vicinity of the country above mentioned is the village of Salamanca. Railroads run out from this town in every direction. Seven lines of roads centre here. Salamanca has a good Opera House that will accommodate six or seven hundred people, and boarding houses and hotels, sufficient to accommodate all who will attend the convention. And no place will charge over a dollar a day. The following large towns are near Salamanca; Rochester; Buffalo, Dunkirk, Erie, Meadville, Jamestown, Elmira, Hornellsville, Bradford, Titusville, Oil City, Franklin, and a hundred more small towns of from 1,000 to 3,000 inhabitants.

The Freethinkers from all these places can conveniently come together at Salamanca.

It is therefore proposed to have a three days' Freethinkers' Convention at Salamanca, N. Y., to be held Friday, Saturday, and Sunday, the 28th, 29th, and 30th, of December next. I earnestly request every Freethinker—and by Freethinker I mean Materialist, Spiritualist, or Free Religionist—within one hundred and fifty miles of Salamanca, to write to me who will aid in making this proposed convention a great success.

H. L. GREEN.

Salamanca, N. Y.

Report of the New York Central Association of Spiritualists.

GEORGETOWN, N. Y., Sept. 22, 1883.

The New York Central Association of Spiritualists, assembled in Browns' Hall, in accordance with previous notice. The day was fine, and as the hour approached that of noon, the people came pouring in from all directions, and greetings of a pleasant character were exchanged. It was a basket picnic as usual, and the numerous tables standing in the spacious dining room were set and supplied by many a party of the happy comers. When all had partook, and the tables were cleared, they assembled in the large hall and opened the Association. Dr. Beals acting as chairman. J. Frank Baxter of Boston, Mass., and Mrs. Colby of Buffalo, N. Y., were the speakers engaged. Mrs. Colby was accompanied by Mrs. Smith, (as she has been for the last eleven years), who sings for her. There were five sessions during Saturday and Sunday, holding one each evening. The speaking was very fine, and much radical truth was uttered by both Mr. Baxter and Mrs. Colby. The proceedings were interspersed with fine music and song by Mr. Baxter and Mrs. Smith. The attendance was large, and Sunday the large hall was full. Every one seemed happy, and the attention was earnest and constant. Mr. Baxter's tests were entirely satisfactory. The next session will be held at Cazenovia. At a late hour Sunday evening, the Association adjourned. Photographic negatives were made of stereoscopic and 8x10 sizes, and parties wishing views can address, T. Brown, Georgetown, N. Y., or Parker, photographer, Sherburne, N. Y.

Dr. E. F. Beals, Presiding Officer.
H. R. P., Secretary.

JESSE SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of MIND AND MATTER publishing house, 713 Sansom Street, Philadelphia, Penna., till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of MIND AND MATTER, and of Mr. Shepard. Seances will be held at present only on Tuesday and Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

Special Notices.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

A. W. S. ROTHERMEL informs us that he is at home, 130 Hall St., near Myrtle, at Brooklyn, N. Y., and will hold seances every Tuesday and Sunday evenings, until further notice.

Our old friend and co-worker in the cause, Abner Rush, has left Santa Barbara, Cal., where he has been successfully treating the sick, for Portland, Oregon, where all communications can be sent.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

FRANK T. RIPLEY informs us that he will stay in Maine for the fall and winter, and lecture and give platform tests. Any parties desirous of engaging him for that purpose can address him at Seabrook, Maine, care of W. B. Morse.

Mrs. S. E. BROMWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Madison St.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

Dr. G. Amos Peirce, 171 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

J. W. KENYON's appointments are, for the month of October, at New Boston, Ill., and the first and second Sunday in November, at Geneseo, Ill. Would like to make engagements in Tennessee and Missouri for the winter. Please correspond. Permanent address, J. W. Kenyon, Jackson, Mich.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. No. 1 15 cts., 2, and 3, ten cts. each. No. 4, fifteen cts. We also have on hand a large lot of "Rules and Advice" by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

MR. AND MRS. JAMES A. BLISS hold their full form materialization seances every Sunday, Tuesday, Wednesday and Friday evenings at 8 o'clock, also Saturday afternoon at 2:30 o'clock, at No. 30 East Newton street, Boston. Special notice: the demand for seats makes it absolutely necessary that they should be secured in advance. Books open for one seance, or the entire season. "First come, first served," unless otherwise ordered by impression from our spirit guides. Mr. Bliss will give private sittings for communications. Development of mediumship and magnetic healing, daily, from 9 A. M. to 5 P. M., at same place.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

Contingent Fund.

For the purpose of extending the circulation of MIND AND MATTER by the distribution of sample copies:

B. B. Hill	\$100 00
H. B. Wilcox	5 00
A. Friend, Wrigleyville, Pa.	5 00
Eliza C. Gates	5 00
E. Childs	15 00
Brother "Tom" Yreka, California	5 00

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

August 17, M. S. 36.

MOSES MAIMONIDES.
(The Learned Moorish Jew.)

Peace be with you. My teacher in the mortal life was a follower of the Alexandrian or Aristotelian philosophic principles. His name was Averroes. I became deeply interested in what he showed to me in writings that were then extant. But owing to the fanaticism of my countrymen who were Mohammedans, I was obliged to disguise my real views through life. In reality I was a follower of Aristotle and Apollonius of Tyana. There were two Apollonian systems; one that passed toward the East, and the other toward the West. The Western system passed through the hands of Potamon, Ammonius Saccas, Plotinus and other men of that school. It was a strange position that I occupied—an Eclectic philosopher in a Mohammedan country. But my school was private. Our investigations had to be carried on very much as your investigations of Spiritualism are carried on now, in private apartments of our own. In Cordova, in my time, about A. D. 1200, our investigation of alchemy and science, although not interfered with by the government, could not be openly exposed. There is one point on which I want to enlighten you. There are thousands of spirits who would kill me this instant if they could prevent what I am about to tell you. It is this. The Augian Codex, which is claimed to have been written in the 9th century, and which is now in the Cambridge Library, affords the clearest and most positive proofs that Apollonius was St. Paul. Another thing I want to tell you is, that the Alexandrian Codex was well known and read among the Moors of my time, and was believed by many of them. That will have to close my communication.

[Cha-wan-ska, said this spirit was Moses Maimonides, the great Jewish scholar of Cordova, who not wanting to waste his power, had requested him to give his name. We take the following account of Moses Maimonides from Chambers's Encyclopædia.—Ed.]

"Maimonides, or rather Moses ben Maimon, was born at Cordova, Spain, March 30, 1135. Little is known of his early life, which fell in the troublous period of the Moravide rulers. His first instructions he received at the hands of his father, himself a learned man, and author of several important works in Arabic and Hebrew. Under the guidance of the most distinguished Arabic masters of the time, Maimonides then devoted himself to the study of Greek (Aristotelian) philosophy, the science of medicine, and theology. When, in 1148 Abd-al-Mumen, the successor of Abdallah, in the newly established reign of the Al-Mohads (Unitarians), took Cordova, and, shortly afterwards, subjected all Andalusia, both Jews and Christians residing there were forced either to profess Islam or to emigrate. Maimonides' family, however, together with many others to whom emigration was well nigh impossible, outwardly embraced the Mohammedan faith, or rather for the time being renounced the public profession of Judaism, all the while remaining faithful to it in secret, and keeping a close communication with their co-religionists abroad, an arrangement in which the government readily acquiesced, since it fully answered their purpose. For more than sixteen years, Maimonides thus lived together with his whole family under the assumed character of Mohammedans; but when the death of the reigning sovereign brought no change in the system of religious intolerance, they resolved to emigrate. In 1165, they embarked, went to Acco, and, by way of Jerusalem, to Cairo, where Maimonides' father died. Maimonides settled at Fostat, (Old Cairo), where for some time he gained his livelihood by the jewel-trade, until his great medical knowledge procured him the high office of physician to Salah Eddin, the reigning Sultan of Egypt. Maimonides' importance to the religion and science of Judaism, and his influence upon their development is so gigantic, that he has rightly been placed second to Moses, the great lawgiver himself. He first of all brought order into those almost boundless receptacles of tradition, and the discussions and decisions to which they had given rise, which, without the remotest attempt at system or method, he scattered up and down the works of Haggada and Malacha—Midrash, Mishnah, Talmuds. Imbued with the spirit of lucid Greek speculation, and the precision of logical thought of the Arabic peripatetics, Maimonides, aided by an enormous knowledge, became the founder of rational Scriptural Exegesis. The Bible, and all its written, as well as implied precepts, he endeavored to explain by the light of reason, with which, as the highest divine gift in man, nothing really divine could, according to his theory, stand in real contradiction. The miracles themselves, though not always traceable to their immediate cause, yet cannot be wrought in opposition to the physical and everlasting laws of nature. Where literal interpretation seems to jar upon the feelings of reverential awe towards the Highest Being, there an allegorical explanation is to be adopted unhesitatingly. Respecting Maimonides' philosophical system, we can barely hint in this place at its close similarity with that of Averroes; both drawing from the same classical sources, and arriving independently, and with individual modifications, to nearly the same views on the great problems of the universe. Holding reason in man—if properly developed and tutored by divine revelation—to be the great touchstone for the right or wrong of individual deeds, Maimonides fully allows the freedom of will, and while he urges the necessity, nay, the merit of listening to a certain degree, to the promptings of nature, he rigorously condemns a life of idle asceticism, and dreamy, albeit pious contemplation. No less is it, according to him, right and praiseworthy to pay the utmost attention to the healthy and vigorous development of the body, and the care of its preservation by the closest application to hygienic rules. Providence, Maimonides holds, reigns in a certain—broad—manner over humanity, and holds the sway over the destinies of nations; but he utterly denies its working in the single event that may befall the individual, who, subject above all to the great physical laws, must learn to understand and obey them, and to shape his mode of life and action in accordance with existing conditions and circumstances—the study of natural science and medicine being therefore a thing almost of ne-

cessity to everybody. The soul, and the soul only, is immortal, and the reward of virtue consists in its—strictly unbodily—bliss in a world to come; while the punishment of vice is the loss of the soul."

"Maimonides' first work of paramount importance (several of his minor writings treat of subjects of general science), begun in his twenty-third year, and finished ten years' later, is his Arabic commentary of the Mishnah (translated into Hebrew by Judah Alcharisi, Tibbon (father and son), Sal-ben Jacob, Net. Almali, Jak. Akkasi, and others), which forms an extensive historical introduction to *Tradition*, or the Oral Law; tracing its development, its divisions, the plan of the Mishnah, and its compliments, &c.; and this introduction has now, for more than five hundred years, been deemed so essential a part of the Talmud itself, that no edition of the latter is considered complete without it. This was allowed by the *Sefer Hammizwoth*, or Book of the Precepts, in Arabic, which contains an enumeration of the 613 traditional laws of the Halacha, together with fourteen canons on the principle of numbering them, chiefly directed against the authors of certain liturgical pieces called *Asharoth* (Warnings); besides thirteen articles of belief, and a psychological fragment. [We wonder what that fragment is? We would not be surprised if thereby hangs a Spiritualistic tale!—Ed.] This book is to be considered chiefly as an introduction to the gigantic work which followed in 1180, under the title *Mishne Thorah* (Second Law) or *Yad Chasakah* (Strong Hand), a Hebrew compendium in 982 chapters, embracing the entire Halacha, even those of its parts no longer in practical use, such as precepts regarding the soil of Judea and the like, and which, with the most astounding minuteness, lucidity, and precision, places the results of the legal disquisitions gathered from the Talmudical labyrinth systematically arranged before the reader. The summit of his renown, however, Maimonides reached in his grand Arabic work *Delaluth Al-Hayrin* ('Guide of the Erring'), a philosophical exegesis, which, while on the one hand it has contributed more than any other work to the progress of rational development in Judaism, has on the other hand also become the arena for a long and bitter fight between orthodoxy and science—carrying out, as it did, to its last consequences, the broad principle, that 'the Bible must be explained metaphorically by established fundamental truths in accordance with rational conclusions'. So bitter, indeed, was the contest which broke out between the subsequent spiritualistic Maimonidian and the 'literal Talmudistic' schools, that the fierce invectives were speedily followed by anathemas and counter-anathemas issued by both camps; and finally, about the middle of the 13th century, the decision was transferred into the hands of the Christian authorities, who commenced by burning Maimonides' books, continued by bringing to the stake all Hebrew books on which they could lay their hands, and followed this decision up by a wholesale slaughter of thousands upon thousands of Jews, men, women, and children, irrespective of their philosophical views. Under these circumstances, the antagonistic parties, chiefly through the influence of David Kimchi and others, came to a reconciliation, and withdrew their mutual anathemas; and as time wore on, Maimonides' name became the pride and glory of the nation, who bestowed upon him terms like the 'Great Eagle,' the 'Light of Two Worlds,' &c. Nor was his immense celebrity confined to the narrow pale of his own creed; as early as the 13th century already, portions of his works, chiefly the *Morah* (Doctor Perplexorum), became, in Latin versions, the text books of European Universities.

"Maimonides himself only witnessed the beginning of the conflict, the proportions and violence of which he certainly never anticipated. At his death, which took place December 13, 1204, the grief at the loss of the 'Light of the Age' was universal in the East as well as in the West. And he has ever since been recognized universally as one of the noblest and grandest men of all times: gifted with the most powerful and brilliant qualities of mind, possessed of the most varied and astounding knowledge, and imbued with deep piety and true religion, borne aloft by undaunted energy and glowing zeal. His body was brought to Tiberias, and his tomb became a place of pilgrimage, even to his early foes.

"Of Maimonides' smaller works, we may enumerate, in conclusion, a translation of Avicenna's *Canon*: an extract from Galen; several medical, mathematical, logical, and other treatises, spoken of with the highest praise, by Arabic writers; legal decisions, theological disquisitions," &c.

It was the spirit of this learned Jewish Spiritualist who returned, and under the most adverse circumstances, succeeded in giving that most valuable communication. That the spirit knew whereof he testified is evident, and hence the vast importance of his testimony.

He tells us that his teacher was Averroes, and that he became deeply interested in what his master showed him in writings that were then extant. Now, if we know who Averroes is, we may have some idea of what it was he pointed out to Maimonides which so interested him. We quote the American Cyclopædia on this point:

"Averroes or Averrhoes (a corruption of *Ibn Rushd*), an Arabian philosopher, born at Cordova about 1120, died in Morocco, Dec. 12, 1198. Educated by eminent masters, he became, like his father, distinguished for his varied knowledge, and succeeded him in the office of mufti or chief judge in Andalusia, and subsequently held the same position in Morocco. He stood high in the esteem of successive rulers, especially of Al-Mansour; but the latter, yielding to those who could not reconcile the philosophy of Averroes with his professed devotion to the Koran, and perhaps also impelled by personal animosity, banished him for several years, but finally restored him to his office. He wrote on astronomy, and on many other scientific subjects; but he is chiefly celebrated as a commentator upon Aristotle and Plato. He grasped the ideas of the Greek philosophers, though he had no knowledge of the Greek language. The first complete edition of his works was published in Latin at Venice in 11 vol. (1552-'60), the commentaries filling eight volumes, and three volumes containing his refutation of Algazali's work against Greek philosophy, his great medical work, *Kulliyat*, or improperly *Colliget* (of which several editions have been published), and miscellaneous treatises. As a philosopher, he tended toward pantheism and materialism. His professed disciples were called Averroists. Leo

X issued a bull against his doctrines after they had been denounced by the University of Paris. Renan, in his *Averrhoes et l'Averroisme* (Paris, 1852), gives a full notice of his life and works, and characterizes him as the chief representative in the middle ages of the Peripatetic philosophy and of freedom of thought, and as exempt from all purely dogmatic and religious bias. Among other recent works relating to his doctrines is Muller's *Philosophia und Theologie von Averrhoes* (Munich, 1849).

Such was the learned and distinguished man under whose instruction Maimonides became acquainted with the Greek philosophical systems, and laid the foundation of that vast knowledge which he displayed in his later life and labors. We are led to infer from the testimony of the spirit, that Averroes, in professing the Aristotelian philosophy, did so to disguise his still stronger attraction to the philosophical system of Apollonius of Tyana. This was the course taken in Italy some two hundred and fifty years later, by Georgius Gemistus and Cosmo de Medici; and there is much reason to believe that the latter adopted that course from the example of Averroes and Maimonides. That all four of those distinguished men were conversant with the philosophy of Apollonius of Tyana there can be little doubt, and they knew and understood its true relation to what was called Christianity.

The spirit tells us what is undoubtedly true, but what has not been known for several centuries; that is, that there were two Apollonian systems, one of which took root in the East, the other in the West; and that the Western system was modified by Potamon, Ammonius Saccas, Plotinus, and others of the Alexandrian school. The natural inference is, that the Apollonian system of the East was more nearly what Apollonius taught. It was no doubt owing to that divergence in the respective Apollonian systems that ever since it has been impossible to reconcile the Greek Catholic and Roman Catholic churches, and unite them under one theological system. Maimonides, as a spirit, tells us that he was an adherent of the Western Apollonian system, or that system that underwent the Eclectic modifications of the Alexandrian school. He states that he taught the Apollonian-Eclectic doctrines privately, as the Mohammedans were at that time very intolerant towards the people of other religions, in Spain. He compares his school to our spiritual circles, which are too often held under concealment to avoid the tongue of Mrs. Grundy, which, to weak-kneed Spiritualists of to-day, is more fearful than were the persecutions of the Moors to the Apollonian Spiritualists of the twelfth century, in Spain. While the philosophy of Aristotle served to conceal the Apollonian doctrines, alchemy and science served as an excuse for the experimental investigations of Spiritual phenomena by Maimonides and his followers.

That Maimonides was a Spiritualist is evident from the whole tenor of his literary labors, in the direction of spiritualizing Judaism. That the Jews should have come to regard Maimonides as second only to Moses, the great law-giver of the Jews, shows how nearly Maimonides came to leading the Jews from dead materialism into the living light of Spiritual truth. That Maimonides should have endeavored to explain by the light of reason, the Bible, and all its written as well as implied precepts; and that he asserted that all alleged miracles, whether Jewish or Christian, could not have been wrought in opposition to the physical and everlasting laws of nature; show how fully he had attained a position not a whit behind the most advanced Spiritualists of to-day. We ask the reader to re-read and ponder upon the above account of the religious and philosophical views of Maimonides, if they want to know what the most advanced Spiritual philosophy embraces. We are simply amazed to see how, under the disadvantages which then prevailed, Maimonides should have taken a position more than seven hundred years in advance of his time. But for the return of his spirit, this most interesting fact would never perhaps have been known to mortals.

The spirit then tells us that there were thousands of spirits who would destroy him, if possible, to prevent him testifying to the one fact that seems to have been his main object in returning, and that one fact nothing less than that "the Augian Codex affords the clearest and most absolute proofs that Apollonius was St. Paul." In relation to the Augian Codex, we take the following from McClintock and Strong's Cyclopædia of Biblical Literature:

"Augian manuscript (Codex Augiensis) a Greek and Latin manuscript of the epistles of St. Paul, supposed to have been written in the latter half of the ninth century, and so-called from *Augia* major, the name of a monastery at Rheinau, to which it belonged. After passing through several hands, it was, in 1718, purchased by Dr. Bently for 254 Dutch florins, and it is now in the library of Trinity College, Cambridge. This noted MS., F, is contained in 136 leaves of good vellum, 4to (the signatures proving that 7 more are lost), 9 inches by 7 1/2, with the two languages in parallel columns of 28 lines on each page, the Greek being always inside, the Latin next the edge of the book. It is neatly written in Uncial letters, and without accents; not *continua serice*, as is common with more ancient copies, but with intervals between the words, and a dot at the end of each. The Greek text is very valuable. The Latin is a pure form of the Vulgate, but in the style of character usually called the Anglo-Saxon, whence it is tolerably clear that it must have been written in the west of Europe, where that formation of letters was in general use, between the seventh and twelfth centuries. The first sheets, containing Rom. i-iii, 19, are wholly absent; in four passages (1 Cor. iii, 8-

16; vi, 7-14; Col. ii, 1-8; Philem. 21-25), the Greek column is empty, although the Latin is given; in the Epistle to the Hebrews, the Latin occupies both columns, the Greek being absent. Tischendorf examined it in 1842, and Tregelles in 1845. Scrivener published an edition of this Codex in common type (Lond. 1859, 8vo.), with prolegomena and a photograph of one page."

We do not know what the spirit refers to in that ancient manuscript that affords positive proof that Apollonius of Tyana and St. Paul were one and the same person, and must leave that point for further information. But there is one thing that strikes us as very peculiar, and that is, that the following verses are missing in the Greek text, of which the Latin is but a translation. (Philemon 23-25).

"There salute thee Epaphras, my fellow prisoner in Jesus Christ;

"Marcus, Aristarchus, Demas, Lucas, my fellow laborers.

"The grace of our Lord Jesus Christ be with your spirit. Amen.

Now here we have three names which are undoubtedly associated with the St. Paul, of Acts and Epistles. Marcus, Demas and Lucian. That Marcus was Marcion, the Greek publisher of the Epistle to St. Paul to Philemon, at Rome, about A. D. 140, there can be no doubt; Lucas was almost as certainly Marcion's contemporary at Rome, Lucian, but who was Demas? The similarity of the name of this fellow laborer of St. Paul, to the name of Damis, the fellow laborer of Apollonius, is so close, that we cannot rid ourselves of the impression that Demas and Damis were one and the same person, as were St. Paul and Apollonius. We strongly suspect that Marcion added those names to whatever the original epistle to Philemon contained, in order to show that he was a collaborer of the author of that letter. The spirit of Marcion said, more than two years since, that the Gospel and the Epistles which he published in Rome, were those left at Antioch by Apollonius of Tyana, where he, Marcion, obtained them, and which he altered to magnify his own importance in connection with them. If that is the fact, there cannot be a doubt that Demas, is Damis, the follower of Apollonius. Who then was Demas, the collaborer of St. Paul? We quote McClintock and Strong's Cyclopædia concerning him:

"Demas, (probably a contraction of Demetrios, or perhaps from Demarchos, a companion of the apostle Paul during his first imprisonment at Rome, A. D. 57. At a later period. (2 Timothy iv, 10) we find him mentioned as having deserted the Apostle, through love of this present world, and gone to Thessalonica, A. D. 64. This departure has been magnified by tradition into an apostasy from Christianity, which is by no means implied in the passage."

The mention of Demas in 2 Timothy iv, 10, is as follows:

"Do thy diligence unto me:

"For Demas hath forsaken me, having loved the present world, and hath departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

"Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry."

Here again we have Marcion and Lucian associated together, and with Demas. The verse mentioning Mark and Luke, was undoubtedly inserted in the epistle to Timothy, by Marcion himself, as it is unnecessarily interjected between verses 10 and 12, and entirely out of its natural order. There is one other mention of Demas. (Col. iv, 14), as follows:

"Luke, the beloved physician, and Demas greet you."

We surmise that this reference to "Luke the beloved physician" is an interpolation by Marcion, or some one else. Lucas in the epistle to Philemon, was not called the beloved physician, but ranked with Demas as a fellow laborer of the writer of it. Again we ask who was Demas, if not Damis? There is no historical mention of any person known as an apostle of Jesus Christ, having been at Rome either in A. D. 57, or in A. D. 64. Nor is there any historical mention anywhere of such a person as St. Paul is alleged to have been. It seems hardly possible that any man of the learning and prominence which is claimed for the Christian apostle, should not have received some mention from contemporary writers. This fact of itself is enough to show that St. Paul was not the author of the literary labors attributed to him. Who then was it, whom Demas deserted, and who was imprisoned in Rome? Let history answer. We translate the following from the Biographie Universelle, article Apollonius of Tyana:

"From Crete, Apollonius came to Rome. Nero had just issued an edict to banish from the city all those who practiced magic. Apollonius felt that he would be liable under that measure, but he went none the less to Rome with eight of his companions; of thirty-four who had followed him into Italy, they were the only ones who remained with him. He was conducted the day after his arrival before the consul Telesinus, who accorded him permission to visit the temples and to converse with the priests. His biographer relates that, in that city, he raised from the dead a young woman. Accused before the pretorian prefect of having spoken too freely some words against Nero, he was tried and acquitted; but shortly afterwards, a new edict issued against the philosophers forced him to quit Rome."

Now, it is a historically recorded fact that in the reign of Nero, which extended from A. D. 54 to A. D. 68. Apollonius went to Rome, and shortly after the edict against the practitioners of magic. In what year of Nero's reign he issued that edict we are not informed. It is certain that Damis was

[Continued on the Third Page.]